VOL. IV.
No. 1

WHOLE
NO. 37.

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THE

Vedic Magazine

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

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Editor's and Manager's Office—GURUKULA KANGRI HARDWAR.
Printed and Published by P. Anand Ram at the S.D.P. Press Gurukula Kangri, Hardwar

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

VOL. IV. | ASHARH 1967. | No. 1

An Exposition of Shivasankalpamastu Series.

अथ शिवसंकल्पसूक्ते शिवसंकल्पः ऋषिः, मनोदेवता, विराट् त्रिष्टुप्, त्रिष्टुप्, स्वराट् त्रिष्टुप छन्दाः, स्वरोधैवतः, प्रोक्ता, आत्माधिकारेमनसो वशीकारमाह जीवात्माऽहंकाररूपेण ॥

यजु० ३४ । १–६

(मं०) यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवैति । दूरङ्गमं ज्योतिषां ज्योतिरेकन्तन्मे मनः शिवसङ्कल्पमस्तु + ॥ १ ॥

आत्मा नवद्रव्येषु व्याख्यातः, क्रियागुणवत् समवायिकारणमिति द्रव्यलक्षणम् (वै० सू० १–१–१५) आत्मत्वाभिसम्बन्धादात्मा, सातिभ्यां मनिन् मनिणौ (उ० सू० ४–१५३) अतति व्याप्नोतीवात्मा (स० प्र०) आत्मातते र्वाप्तेर्वापि वाप्तइव स्याद् यावद् व्याप्तिभूत इति (नि० ३–५) + अत सातत्यगमने (भु० प०)। आपः प्राणाः (नि० १०–४४)

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"यद्दूरं गमं" दुरीणो लोपश्च (३-२-२०) दूरम्, दुष्प्राप्यं विप्रकृष्टं वातीन्द्रियं। गमं गम्यते च १ ज्ञानात् २ गमनात् ३ प्राप्तेः। गतेस्त्रयो थाः १ ज्ञानं २ गमनं ३ प्राप्तिः (सः प्र) + तस्य सौक्ष्म्यात् अप्रत्यक्षत्वे सति करणैः प्राप्तिज्ञानगमनादिभिः समधिगमः क्रियते+चेतनाऽयमात्मा। न शरीरेन्द्रियमनसां चैतन्यसंज्ञत्वात्। न शरीरस्य चैतन्यं घटादिवद् भूतकार्यत्वाच्च मृते चासम्भवात्। नेन्द्रियाणां करणत्वादुपहतेषु विषयासान्निध्येपि चानुस्मृतिदर्शनात् नापि मनसः करणान्तरानपेक्षित्वे युगपदालोचनानुस्मृतिप्रसंगात् स्वयंकरणाभावाच्च। पारिशेष्यादात्मकारित्वाच्चेतनायमात्मा समधिगम्यते + आत्मेन्द्रियसन्निकर्षे भावोऽभावो ज्ञानस्य मनसो लिंगम् + अयमात्मा चतुष्पात्। मनसा व्याख्यायते प्रथममन्त्रे +

(I) 'जाग्रतो दूरमुदैति = उद् + एति√ (इण गतौ)

(A) जागरितस्थानः प्रथमः पादः, जगत्यां सम्पद्यते, यथा मरीचयोऽर्कस्योदयतो दूरं प्रचरन्ति, विविधं जगद्राजयंति, एवं हवै मे मनः विराट् (नि० ७–१३) प्राप्नोति सर्वेषु चांगेषु। अग्निः (नि० ७–१४), विश्वान् नराञ्नयति च। वैश्वानरः (नि० ७–२१) इत्थं रथकर्मणा सारथिवत् प्रयत्नवान् विग्रहस्याधिष्ठाता सुसारथिरित्यनुमीयते +

(II) दैवं तदु दूरं कस्माद्द्रुतं भवति (नि० ३–१९) तदुव्यत्यये। देवस्य स्वप्नगतस्येदं दैवम्। √ (दिवु=स्वप्ने) (दि० पर)। स्वप्नस्थानं सन्ध्यं तस्मिन् तिष्ठन्नुभये स्थाने पश्यति जागृतं च सुषुप्तं च, अत्रैष देवो महिमानमनुभवति, दृष्टं चादृष्टं च सच्चासच्च सर्वं पश्यति सर्वं पश्यति। न तत्र रथो रथयोगं सृजति, न तत्रानन्दः प्रमुदं सृजति, न तत्र भासा, भासां सृजति +

स्वप्नस्थानो द्वितीयः पादः दिव्यगुणस्वरूपं देवमतरीक्षते, क्रियते दीप्तिमालभते (वायुः नि० १०–१) वेते (नि० १२–३७) तत्र तैजस आत्मगतिमाचष्टे

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इत्थं जवनकर्मणा मनो जविष्ठमित्यनुमीयते + (यजु० २–१३)

(III) "सुप्तस्य तथैवैति" (तथ+एव+एति) (इण् गतौ) यथा उदैति तथैवास्तमेति + स यदा तेजसाभिभूतो भवति तदेष देवः स्वप्नान्नपश्यति, न कं च न कामं कामयति,। अथ तदेतस्मिन छरीरे सुखं भवति, कस्मात् सुहितं खेभ्य अंगेभ्यः स्वपितीत्याचक्षते + तद् यत्रैतत् सुप्तः समस्तः सम्प्रसन्नः, सर्वासु तदा नाड़ीषु सृप्तो भवति। (छां० उप० प्र० ८, खं० ६, श्लो० ३)+सुषुप्तस्थानस्तृतीयः पादः, तथैव रश्मयः सूर्यस्यास्तं गच्छतः सर्वा एतस्मिन् तेजो मंडल एकीभवंति । एवं ह वै मे मनः । तत् सर्वं परे देवे मनस्येकी भवंति, । स्वपिति, स्वमपीतो भवति आनन्दमया आनन्दभुगिति+स्वं पुरुषं सम्पद्यते +समस्तं ज्ञानं, स्वपन्ति सर्वेधीराः । १ मेधा २ भूतिः ३ स्मृतिः ४ संज्ञानं ५ अज्ञानं ६ विज्ञानं ७ प्रज्ञानमिति सप्त धीराः + सर्वज्ञबीजं जायते मे मनः (ईश्वरः) (यो० सू० १–२५)

'प्रसक्तं कर्म,' स्वपन्ति सर्वे मनीषिणः। १ असुः २ क्रतुः ३ कामः ४ मतिः ५ संकल्पः ६ वशी ७ धृतिरिति सप्त मनीषिणः । अखंडस्वरूपं सास्ति मे मनः (आदित्यः) कस्माद् आदत्तेरथं आदत्तेमासां (नि० २–१३)

प्राणानय एवैतस्मिन् पुरे जाग्रति १ प्राणः २ व्यानः ३ समानः ४ उदानः ५ अपानः ६ अन्तर्विकारः ७ जीवनमिति सप्तप्राणाः + प्राणाग्निरेव ज्योतिषां ज्योतिः, = ज्योतिषी, ज्योतिषी निपातेन जातवेदसी (नि ७–२०) जातवेदाः कस्मात् जाते जाते विद्यते, जातप्रज्ञानः, प्रज्ञानधनः "भूतौधनः, अ० पा० ३–३–७७" यः प्रज्ञानघनः, स एव प्राज्ञः ।

पुनः सर्वेषामेव कोषाणां प्रवर्तक ज्योतिषां ज्योतिः वात्सायनोक्तेः+ १ अन्नमयः कोषः २ प्राणमयः कोषः ३ मनोमयः कोषः ४ विज्ञानमयः कोषः ५ आनंदमयः कोष इति पंच कोषाः । (मुं० उप० २–२–७–९)

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"सृप्तं सर्वासु नाड़ीषु" सर्वासु पूर्षु पुरुषः पुरिशयम्, अन्तर्हृदय शयनाद् हृत्प्रतिष्ठमित्यनुमीयते + हृदयमिति कस्मात् (हृ) अभिहरंन्त्यस्मै स्वाश्चान्ये, (द) ददत्यस्मै (य) एति स्वर्गं लोकं य एवं वेद ।

(IV) शिवस्थानस्तुरीयः पादः । कैवल्यं सम्पद्यते, त्रिस्थानातीतं, दूरात् सुदूरं परमव्यपदेश्यम् । एकं एकात्मप्रत्ययसारं, अद्वितीयं, प्रपंचोपशमं शान्तम् शिवमिति ।

एकः प्रजायते जन्तुरेक एव प्रलीयते, एकोनुभुंक्ते सुकृतमेक एव च दुष्कृतम् (मनु० ४–२४०) इति मनुवचनादजिरमनुमीयते+अजिरं कस्मादजन्ति यत्र पापपुण्यानि + अजिरं भोक्ता फलं विज्ञानविषयादीनां अज = गतिक्षेपणयोः, गतिः = विज्ञानं, क्षेपणं = विषयः + अजिरं निपात सिद्धं (३–२–२४)

धर्माधर्मा वात्मान्तरगुणानामकारणत्वात् + अत एव मुपास्यते 'तन्मे मनः शिवसङ्कल्पमस्तु दिव्यगुणात्मकं मे मनः स्वप्ननिद्राज्ञानावलम्बनाद् द्रष्टुः स्वरूपेऽवातिष्ठतु +

(B) अयमात्मा चतुष्पात् सोयं ब्रह्म उभयोरन्तरमाह यजुः श्रुतिः (अ० ४० मं० ८)

(I) सपर्यगाच्छुक्रमकायम् प्रथमः पादः+सपर्यगात्=अग्र्यम्+ शुक्रम्= क्षिप्रम् चक्रे जगत् सर्वम् + अकायम्=स्थूलसूक्ष्मकायारहितम् । अपाणिपादो जवनो ग्रहीता, पश्यत्यचक्षुः सशृणोत्यकर्णः, सवेत्ति सर्वम् न च तस्यास्ति वेत्ता, तमाहुरग्र्यम् पुरुषं पुराणम् + पर्यगादकारमादत्ते (अ)

(II) कविर्मनीषी अव्रणम् । द्वितीयः पादः । अव्रणम्=संस्काररहितम् । मनीषी=अन्तर्यामी+कविः=क्रान्तदर्शनः (नि० १२–१३) कविः कृपिवलः (यजुः १२–६७) सीरा युंजन्ति कवयो युगा वितन्वते पृथक् । धीरा देवेषु सुम्नया+कवयः देवेषु धीरा सुम्नया सीराणि (सार-

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वस्तूनि) युंजन्ति, युगानि (संयुक्तानि) पृथक् वितन्वते च+कविः उत्क्रामणा दुत्कर्षणाद् वा उकारमादत्ते (उ)

(III) परिभूः स्वयम्भूः अस्नाविरम्+अस्नायुरं=स्नायुवन्धनरहितम् स्वयम्भूः=स्वमपीतः । परिभूः=मातरिश्वा+ मितेरपीतेर्वा मकारमादत्ते (म्) न तस्य कार्यम् करणं च विद्यते न तत् समो नाभ्यधिकश्च दृश्यत परास्य शक्तिर्विविधैव श्रूयते, स्वाभाविकी ज्ञान बल क्रिया च +

(IV) $\left(\frac{\text{शुद्धमपापविद्धम्}}{\text{तुरीयःपादः}}\right)$ याथातथ्यतोऽर्थान्व्यदधात् शाश्वतीभ्यः समाभ्यः । पापम्=क्लेशः=अविद्या=उपधा क्लेशकर्मविपाकाशयैरपरामृष्टम् । शुद्धम्=प्रपंचोपशमं, शान्तम्, शिवम् अमात्रम् +

सोऽयमात्माऽध्यक्षरमोङ्कारोऽधिमात्रम्, पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति (मां० उप ८) + अत एव मुपास्यते तन्मे मनः शिवसङ्कल्पमस्तु + ओंनमः शिवाय +

(EXPOSITION.)

The Human Spirit is beyond the object of material senses. Material senses cannot perceive it. It is rather a subtle, refined, invisible and dynamic substance—a something in which attributes and actions inhere. There exists a prejudice against this view, which it will be well to clear up before proceeding further. This prejudice is to disbelieve all that is invisible, imperceptible or uncognizable by the senses. Take for instance the most familiar case of (1) *Gravitation.* चतुःस्रक्तिर्नाभिर्ऋतस्य सप्रथाः सनो विश्वायुः,स प्रथाः स नः सर्वायुः स प्रथाः । अपद्वेषो अपह्वरोन्यव्रतस्य सश्चिम (यजु ३८ । २० ।). Every particle of matter attracts every other particle of matter in the universe with a force in proportion to the product of their masses and in inverse ratio with the square of their distance and this force the scientific men term नाभिः or Gravitation. Observe the infinity of *palpable* effects which the operation of this single law or the working of this single force produces (विश्वायुः).

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Everything from the smallest atom to the most majestic Sun is under its control (सर्वायुः.) Gravitation, the parent of multifarious phenomena of cosmic movements, is a subtle, invisible, yet, real force, existing in nature and revealing its presence by the visible, palpable phenomenal effects it produces.

II. *Electricity*—the all-pervading substance—is itself subtle and invisible and yet a real entity. The effects, the phenomena produced by it alone are visible or perceptible. They lead to the reality of subtle electricity. अग्निमीळेपुरोहितं यज्ञस्यदेवम् (ऋ० १।१।१).

III. Would it not be absurd and impossible to disbelieve the existence of subtle life in the germ which brings forth the huge *Ficus Bengaloris*? The tree stands and is visible as an ultimate. (Vide Demonstration of Uddalak Rishi to his disciple in the Chhandogya Upanishad).

Speaking of *Gregori Nidae* (जलायुकाः) Professor Huxley remarks that life is the cause and not the consequence of organization. "This particle of jelly is capable of guiding physical forces in such a marvellous manner, as to give rise to those exquisite and almost mathematically arranged structures—being itself structureless and without permanent distinction or seperation of parts—is to my mind a fact of profoundest significance." The irresistable conclusion to which the above leads and which the Vedas also support is that the forms of these organisms and of their organs result entirely from the subtle life. It is clear then by whatsoever name it may be called —life (जीव), vital principal (प्राण) organizing force (अंगिरः) occult force (देव), sensorial energy, प्रज्ञान, anima अणुः, or Archokas (विश्वायुः)–it is no more a mere breath, a mere phantom, a mere offspring of nothing or a mere product of organization.

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It is rather a subtle, refined, invisible, dynamic substance, a reality that builds up organization, causes growth, vitality and motion, repairs injuries, makes up losses, feeds, feels, is sentient, originates actions, resists, overcomes and cures diseases.

The Human Spirit is called आत्मा says Yaska in his निरुक्त ३।१५। as it is the cause of organization आप्नः or is endowed with the property of circulating itself freely in the organism. On account of its being a refined and subtle entity it is imperceptible by the senses (दृश्म), and hence its existence has to be inferred from the harmonious play displayed by *Sensory*, *Motor* and *Vital* organs (गमः) ; for it cannot be doubted that the organs are merely instruments, which like all other machinery require an agent to work them up. When sounds, colours, taste &c. are well admitted to be *cognizable*, the existence of a cognizing being is a natural inference. This cognizing being can not be the gross body,—Indriyas—or the Manas—the spiritual body—for they are not endowed with consciousness. The gross body consists of epithiliam, fat muscles and nerves, bones, medullary tissue rich in phosphcrescent elements and finally the essential fluid रेतस् the Human Spermotozoa, extracted through the vital process from all parts, organs, and faculties of the living body. (यजु ३९–९)

The body is not endowed with consciousness, because it is the product of the composition of dead, inert, and altogether unconscious elements and atoms of matter, just as such common objects as the pitcher, which are devoid of consciousness. But further, the body is not the conscious being, because if consciousness were really due to the body, the body would not be unconscious after death, which is not so. Nor are the Indryias conscious entities. Indrya is an internal medium of sensation acting upon the nerves of sensation independent of

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internal and external exciting causes. Because firstly they are mere instruments and secondly, had it been so, their destruction would be always followed by loss of consciousness, and their existence by the manifestation of consciousness, whereas both alternatives are wrong. Even when the eyes get deranged, coloured objects may not be perceived but they can be remembered, so that consciousness in the state of *after memory* still remains on the derangement or destruction of an Indriya. Also when all the organs are sound, consciousness may not exist when objects of perception are not presented to the Indriyas. Hence sense-organs are not conscious entities.

Nor is Manas, the spiritual body, the conscious entity, for it is an instrument still and were it not an instrument in the hands of the *spirit*, it would be possible, for the spiritual body to be cognizant at once and at the same time of more conscious impressions than one; which is not so. Hence is clearly established the existence of a fourth entity other than the gross body, the sense organs and the spiritual body—Translation of Prashastapada Bhashya of Gautama by Pundit Gurudutta M.A.

The spiritual body is an organization of motion, sensation and vitality subsisting on the essential elemets of food and drink. It is an external organ that conveys sensation from without to the spirit and originates impulses to communicate with the external world (मनीषा) and displays the power of imagination (चित्तं), decision (बुद्धिः) and self conciousness (अहंकार.) It is the seat of all the conscious deliberations (यज्ञ) and the centre of all the vital functions (प्राणः) in the Human Body. It is a fine, imperceptible intermediate connecting link between the gross material body and the internal spirit which is the true Man (आत्मा)—the central reality that does, feels, enjoys and is concious. One of the conclusions flowing from the organization of Manas

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is that it is impossible for the spirit to be cognizant of two impressions at the same time. Its contact with an Indriya and therefore with an organ is what we call attention; its seperation from this cuts the cord of connection and the result is what we call absent-mindedness.

The centripetal senses organs are called ज्ञानेन्द्रियः, while the centrifugal motor system is known by the name of कर्मेन्द्रियः. Independent of it, beyond it, above it, and behind it lives the spirit, which is *Eternal*—above decay and destruction. Suffice it to say at present that so long as the human mind is involved in materialism, the Human Spirit becomes subject to transmigration through the course of metempsychosis, the spiritual body accompanies the spirit and is indestructible (*i.e.* not destroyed at the time of the elevation of the Human Spirit from the gross body). The moment the link between the mind and matter is cut, the mind gets emancipated through the approximation of the Supreme Spirit. The phases of the existence of the Human Spirit are four in number. The Human Spirit is only conscious of them by its contact with the spiritual body :—

I. The first phase is the wakeful phase. In this phase the Human Spirit is manifest as diffused in the material nature (विराट्); and pervading in all parts determines the disposition of sense organs (अग्निः); and regulates with precision and order the conscious and voluntary movements of the human body. (वैश्वानरः)

The primary inference, therefore, with respect to the Human Spirit is that of a *locomotive being*, who like the driver by the exertion of his muscular power controls the reins of the horses that pull the carriage on one side, on the other, the carriage obeys the motion and forthwith rolls on that side.

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III. The second Phase is the *Dreaming Phase* In this phase, the Human Spirit is viewed as getting ultra sensual or internal and playing only in the central mansion (हिरण्यगर्भः), being highly energetic (वायुः), and busy in brooding over mental designs (तेजसः) and fixing the phonetic interrelation of sound and sense.

The second inference with respect to the Human Spirit is that of a *Contemplative Being*, who draws the necessary items of sensations and ideas from the promiscuous store-house of the sweet muse mother—"The memory,"—dwells upon their pros, and cons, weaves them into a texture and enjoys the scene just as really as though the texture had been made up of the actual as objective materials. This complicated relation into which the passive organs of Sense with the active vital organs enter with the Copula of Memory is one of the greatest mysteries of human life.

During the dreaming hours, while the organs of sense are closed to all external impressions, the mind free from all obtrusive and disturbing influences enjoys both the repose of slumbering condition and the activities of wakeful life. Sometime it makes *imaginative excursions* to different places and contemplates different things in existence. It also appears to be irresistably present in many places, where it had no previous desire or intention to be.

III. When during the moments of intense dreaming, the destruction of brain tissue is complete, the human mind fails to dream and wholly retires from conscious exertion and the exercise of the functions of the cerebrum, for the construction of the brain elements. The human mind in this condition is said to delight in his own conciousness and to be *self-archaeus.*

The third phase is the slumbering Phase. In this Phase the Human Spirit viewed in his own *constitution* as

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folding all the conscious mentalities within himself in the Germ (ईश्वर), without any distinction of perception, memory, imagination, conception, judgement, reason and discrimation; and suspending all voluntary movements as if in the nucleus (आदित्यः) without any differentiation of connation, emotion, sentiment, desires, will, deliberation and moral disposition. Hence he is known as prajjna (प्राज्ञः) or possessing the highest wisdom expresssed in Vital Principles by means of pervarric forces.

The third inference with regard to the Human Spirit is that of a *recuperat.ve* being हृत्प्रतिष्ठम् "The right heart collects the vitiated and deoxidised blood and propells it into lungs for oxidation and purification. In the act of inspiration fresh air of the atmosphere enters the lungs to oxidise the impure blood and convert the carbon into C_2^o and burn off other impurities. Hence the chemically vitiated air now laden with C_2^o and other impurities is further expelled by the act of expiration. The lungs force the oxidised blood into the left heart, which in its turn supplies the pure blood during the ventricular contraction to the different parts of the body, by means of aorta and arteries and the capillary network. The cryclic movement of the Puenmo-cardiac apparatus, continually expels the waste and decomposed matter, renovates the blood, derives strength and nourishment from the invisible elements of the air, repairs losses and injuries, heals up wounds, shakes off diseases, builds up by the inner anatomy all parts of the body proportionately. This conservative agency of the Human Spirit maintanis 7 constructive processes for the purpose of renovation:—1. Respiratory 2. Circulatory 3. Thermametory 4 Alimentary 5 Excretory 6 Secretory 7

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Animatory; which take place all of them, so to speak involuntarily.

The physiological phenomenon of *Recuperation* and growth are above all most suggestive of the Human Spirit. The Human Spirit in this condition behaves just in the same way as different elements of matter do. The Human Spirit too with its inherent chemical affinities and dynamic activities attracts and repels blood from the heart, air from the lungs, and nervous currents from the brain.

IV. Beyond these and behind these, removed far far away from the locomotive activities, contemplative designs, and recuperative functions, resides the true, eternal and immortal reality, the substance spirit आत्मा who is unknowable, only conscious of self in self, all calm, all bliss, all peace, one and only.

The 4th inference with regard to the Human spirit is that of a *Responsible* being. The ego of each individual being conscious of a different set of enjoyments from the other and being unable to present to his consciousness the experience of another individual, it is clear that each Human Spirit has a distinct entity and is therefore in itself a unit. "Alone the Human Spirit enters the body and alone it leaves it. Alone the Human Spirit enjoyes the fruit of the noble deeds, and alone suffers the consequences of the evil acts." The spirit is therefore a unit,—an eternal and responsible being. Hence the spontaneous declaration of the Human spirit "Let my mind realise the three phases and be absorved in शिव the 4th and essential one."

(B) Thus the phases of the existance of the Human Spirit are 4 in number. So is the case with God, the Supreme Spirit. The phases of God-existance are

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also 4 in number. The difference betweet the Human and the Divine Spirit is well described in the 8th mantra of the 40th Chapter of the Yajurveda.

सपर्यगाच्छुक्रमकायमव्रणमस्नाविरंशुद्धमपापविद्धम्
कविर्मनीषीपरिभूः स्वयंभूर्याथा
तथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ।
(I) सपर्यगात् शुक्रमकायम्—पर्यगात्=अग्र्यम् ।

In the first phase God, is viewed as creating the frame of the universe and residing in all its physical parts but without the form either of a minute body or an extended one or, in the words of the Upanishad. " He has no physical hands and feet, but without hand and feet grasps and moulds all matter, by virtue of His omnipresence. He has no physical eyes but He sees all; no physical ears, but He hears all, no internal organs of thought, but He knows all; and is Himself unknown- He is the Supreme Spirit that pervades all (अग्न्यम्). This phase is known अ from the diffusion and pervation of God through and through.

According to Charak, the ancient physician of India, a pious devotee in contemplation of the deep signification of अ should realise the anology between his body and the frame of the universe. अकारस्येध्याने लोकपुरुषयोःसर्गादिसामान्यवेक्षणं (चरके):

" The eternal spirit that resides in the interior of all things, has disposed the Agni instead of the Brain; the sun and the moon in lieu of the two eyes; the open directions of space in place of the ear-cavities; the Vedas as His organs of speech; atmosphere as his lungs; the planet as his feet; the whole universe as the vital Heart. It is thus that He lives." (मुं० उप० १-४) सपर्यगात् अकारमादत्ते

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II. कविर्मनीषिअत्रणम्. In the second phase God is viewed as brooding over the design of creation and fixing the phonetic interrelation of sound and sense; but without liability to any impression. In this phase God is styled as *kavi*. The powers of *kavi* are well described by the following verse of यजुर्वेद; "the *kavies*, pure in mind and wise in internal realities, design the synthesis of causes (सीरा) into effects and the analysis of effects (युगा) into causes" (यजु १२-६७). This phase of God-existence is known उ from being in the internal design and fixing the Phonetic interrelation.

कवयः क्रुपिवलाः क्रांतदर्शनाः वा उत्क्रामणादुत्कर्षणाद् वा उकारमादत्ते ।

III. In the 3rd phase God is viewed in His own constitution and inherent perfection. The law of Divinity is the spontaneous activity or the constitutional harmony. The Divine Spirit is not susceptible to any nervous organization. Or in the wordsof the Upanishad. "The great eternal spirit undergoes no modification, requires no instrument to work with, has no equal nor any superior. He is the supremely powerful and perfect Being endowed with innate omniscience, omnipotence, and omnificience.

स्वयंभूः परिभूः अस्नाविरम् । स्वयम्भूः=स्वमपीतः । परिभूः=मातरिश्वा ।

The Divine mind is not subject to such laws of education, necessity and precaution, as frail human beings are. He works with the greatest perfection, precision and regualarity, without the exercise of strained will or brain-elaborated designs, but by the spontaneous working of the eternal, self-existant, self-intelligent principles and ideas of which He is the embodiment. This phase of God's existence is known as म for it means that which is the measure of all or the resort of all. मिते रपीतेर्मकारमादत्ते = म ।

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IV. The fourth represents the purely absolute or essential existence without a trace of sinful ignorance—the relative or the conditioned world about him. He has from all eternity been assigning to all creatures (souls), their respective purposes and the fruit of their actions. He is all Calm, He is all Bliss, He is all Peace. शुद्धमपापविद्धम्-शिवममात्रम् । He should be known as *shivam*. This phase of God's existance is known a अमात्रम् or no letter, for he is pure, ineffable, essential and unknowable being.

Om is the most estimable name of God. The modes of the existance of His spirit, being truly represented by A. U M. (अउम), of which, the monosyllable Om is made up.

He who realises this, the true Atma, Omkara, passes from self into the Ruler of self [the universal spirit] *i.e.* obtains मोक्ष or salvation. Hence the spontaneous declaration of the human spirit "let my mind meditate upon Shivam or God in essence."

(मे) येन कर्माण्यपसोमनीषिणो यज्ञे कृण्वन्ति विदथेषुधीराः । यदपूर्वम् यक्षमन्तः प्रजानां तन्मेमनः शिवसंकल्पमस्तु ॥ २ ॥

१. अपसः = अपःकर्मवन्तः आपः – प्राणाः (नि १० । ४४) सप्तापः=सप्तप्राणाः ।
२. मनीषिणः = मनीषावन्तः । सप्तमनीषिणः ।
३. धीराः = ध्यानवन्तः । सप्तधीराः ।

प्रथमं मंत्रं भाष्ये व्याख्याताः।

कर्माणि = कर्तुरीप्सिततमानि क्रियमाणानि ।

यज्ञे = कर्मक्षेत्रे । विदथेषु = ज्ञानक्षेत्रे (नि ६ । ७)

अंतःप्रजानां = प्रजानामन्तःकरणम् = मनीषा, बुद्धिः चित् अहंकारः ।

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यज्ञम् = (१) संगतिकरणम् (२) पूजनीयम्

यज्ञम् = यज् + सन् (औणादिकः) । यज्ञ = पूजायाम् (चु. प)

पंचमहायज्ञाः—

(१) **वैश्वदेवयज्ञः**=अन्नदानं विश्वेषु देवेषु । "शुनांचपतितानां च श्वपचां पापरोगिणाम्, वायसानां कृमीणां च शनकैः निर्वपेद् भुवि (मनु ३ । १२)

(२) **अतिथियज्ञः**=भिक्षुकसेवा अभ्यागत सेवा; अतिथिः= धर्मोपदेष्टा ।

(३) **पितृयज्ञः**=तर्पणं श्राद्धम् च । पितरः=देवाः, ऋषयः, जनकाः पितृगणं=सोमसदः, आग्निष्वात्तः, बर्हिषदः सोमपाः, हविर्भुजः, आज्यपाः, सुकालिनः

(४) **देवयज्ञः**=अग्निहोत्रम् । 'त्र्यम्बकं यजामहे सुगन्धिम् पुष्टि वर्धनम् उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीयमाऽमृतात् (यजु ३ । ६०)

(५) **ब्रह्मयज्ञः**=कर्मोपासना

'यज्ञेन हि देवा दिवं गताः, यज्ञेनासुरानपनुदन्त, यज्ञेन मित्रा द्विषन्तो भवंति, यज्ञे सर्वम् प्रतिष्ठितम्, तस्माद् यज्ञं परमं वदन्ति (तै० ब्रा०) अत एवमुपास्यते 'तन्मे मनः शिवसंकल्पमस्तु' शिवं = कल्याणम् । शिवु=कल्याणे (स० प्र० १) कल्याणकर्माणि निश्रेयस्कराणि+

II. It is through the agency of the spiritual body, that the centres presiding over will, intellect, vitality, perform their respective mission, by means of the sensory system and the motor apparatus. The spiritual body is *parexcellence* worthy of being the internal instrument of will, memory and personality. The human mind suggests intercommunication among the psychic centres in a wonderful manner for the ultimate weal of the animal economy and applies all science (विद्यं) in many different ways

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to conduce to the truest interest and benefit of mankind (यज्ञः)

I. बलिवैश्वयज्ञः charity towords institutions designed for the protection of the poor and the helpless to consecrate wealth. Such as (*a*) Poor-houses (*b*) Hospitals (*c*) Leper Asylums (*d*) Hospitals for the treatment of animals and (*e*) schools. We find the same in the code of Manu 'Let some food be given away' to dogs, unfortunates, lepers, people affected with sin and disease, crows and insects" (मनु ३ । ९२ ।)

II. अतिथियज्ञः Hospitality towards guests and missionaries to consecrate *Homa*. Atithis are the guest-missionaries who have no fixed residence and wander about from place to place benefiting the world by their religious instruction. Swami Dayananda Saraswati defines an atithi thus: "He must be deeply conversant with all sciences, be a benevolent and disinterested worker, master of his senses and passions, righteous and truthful, utterly free from deception and fraud, always moving about from place to place i.e. without fixed abode. Such a person should be, honoured, respected and entertained."

III. पितृयज्ञः consists in offering due honour to one's parents. There are two parts of Pitri Yajna, namely *Tarpana* and Shradha, which signify ministering to the comforts of the Pitris with faith and respect. Pitri is a word of vast and various significance embracing men known for their learning in 1 divinity 2 science 3 arts 4 medicine 5 Hygiene 6 Agriculture 7 Astronomy 8 Justice 9 Letters.

IV. देवयज्ञः-the purification of the atmosphere by the performance of *agnihotram* to secure health, for disease is due to malaria and to the germs causing putrifaction of animal and vegetable tissues. The Bene-

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gu fragrance counteracts malaria. Butter prevents putrifaction and sugar is the best preservative. Therefore the burning of the fragrant, medicnal substances, butter, and sugar is known as मृत्युञ्जय the conquerer of death and disease.

VI. ब्रह्मयज्ञ: The worship of God to consecrate self, through कर्मोपासना the righteously regulated life which leads to emancipation from sin, misery and bondage.

"The Practise of यज्ञ endows its performer with 1 indifference towards the sinful 2 charity towards the suffering 3 respect for the righteous and 4 love of the blissful." (तै० ब्रा०)

Indifference, charity, reverence, love constitute general benevolence that leads to the tranquility of mind, and is the forrunner of emancipation. Hence the spontaneous declaration of the human spirit "Let my mind practice शिवम् universal benevolence."

Swami Dayananda Saraswati derives *shiva* from शिवु=कल्याणे in his Satyarth Prakash chapter first.

(मं) यत् प्रज्ञानमुतचेतो धृतिश्च यज्ज्योतिरंतरमृतं प्रजासु यस्मान्न ऋते किंचन कर्म क्रियते तन्मे मनः शिवसंकल्पमस्तु+ ॥ ३ ॥

(a) प्रज्ञानं प्रजानाति यया, + बुद्धिस्वरूपम्,+ प्रज्ञाज्योतिः,+ ऋतम्भरापर्यंतम्,

(b) चेतः चेतति चेतयति यया,+ स्मृतिस्वरूपम् +चिन्तामणिः+ श्रवणपर्यंतम्,

(c) धृतिः धार्यते, निश्चिनोतियया+श्रद्धास्वरूपम्+धर्मालोकमुखम् + प्रणिधानपर्यंतम् ।

(च) चकारादधृत्यादिकं १० लक्षणं धर्मस्य । { धृतिः क्षमा दमो स्तेयं शौच मिन्द्रिय निग्रहः धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् । (मनुः) ॥

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तत्र क्षमाऽस्तेयसत्येन्द्रियनिग्रहदमाः पापनिषेधाः, योगसूत्रे 'अहिंसा सत्यास्तेय ब्रह्मचर्यापरिग्रहायमाः, जातिदेशकाल समयानवच्छिन्नाः सार्वभौमोमहाव्रतम्' +पुनः शौचाक्रोधधृतिः धीर्विद्या पुण्यविधानानि। योगसूत्रे च संतोषतयः स्वाध्यायेश्वरप्रणिधानानिनियमाः+यमः=पापनिषेधः सार्वभौमोमहाव्रतम्+नियमः=पुण्यविधानम् चित्तवृत्तिनियन्त्रणरूपोज्ञेयः+वितर्काहिंसादयः कृतकारितानुमोदिता मोहलोभक्रोधपूर्वका मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफलाः। इति प्रतिपक्षभावनम् (यो० सू०) स खल्वयं ब्राह्मणो यथा यथा व्रतानि बहूनि समादित्सते तथा तथा प्रमादकृतेभ्यो हिंसानिदानेभ्यो निवर्तमानस्तामेवावदातरूपामहिंसांकरोति (यो० भा०)+हिंसा=१ भीतस्यहननं २ शस्त्रस्यचालनं ३ गर्भस्य शातनं+ अण्डादः=गर्भादः (अथर्ववेदः)

१ क्षमा=अहिंसा=सर्ववैरपरित्यागः, ।
२ अस्तेयं=सम्भावः=सर्वान्यायपरित्यागः।
३ सत्यम्=ऋतं=सर्वमिथ्यापरित्यागः
४ इन्द्रियनिग्रहः=ब्रह्मचर्यम्=सर्वमैथुनपरित्यागः ।

५ दमः=अपरिग्रहः=सर्वविषयपरित्यागः,
सर्वतो वैराग्यायमिथ्यामैथुनविषयपरित्यागोयमः।

६ शुचिः=शुद्धिः, हिंसायांशुचिर्नविद्यते।
७ अक्रोधः=सन्तोषः, नान्यायेक्रोधशांतिः।
८ धृतिः=तपश्चर्या, नाहिसत्यात् परंतपः।
९ धीः=स्वाध्यायः, ब्रह्मचर्येबुद्धिवीर्यम्।

१० विद्या=ईश्वरप्राणिधानम्+अपरिग्रहः प्रणिधानपरिपूर्त्यै स वर्तते (वुः ध० ९९)

यमनियमयोरनुबन्धमाह स्वामी दयानन्दः सरस्वती सत्यार्थप्रकाशे। " विद्याविलासमनसो धृतशीलशिक्षाः, सत्यव्रता रहितमानमलापहाराः संसारदुःखदलनेन सुभूषिता ये, धन्या नरा विहितकर्म परोपकाराः"

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विद्या=ईश्वरप्रणिधानम्

वेत्तियथावत्तत्वपदार्थस्वरूपं यया सा विद्या, । विद्या प्रतिषेधम-विद्या, यया तत्वस्वरूपं न जानाति भ्रमादन्यस्मिन्नन्यन्निश्चिनोति यया साऽविद्या, ' अनित्याशुचिदुःखानात्मसुनित्यशुचिसुखात्मख्यातिरविद्या,' 'अविद्याऽस्मिता रागद्वेषाभिनिवेशाः पंचक्लेशाः' । 'अविद्याक्षेत्रमुत्तरेषां प्रसुप्ततनुविछिन्नोदाराणाम्' । 'इन्द्रियदोषात्संस्कारदोषाच्चाविद्या,' अविद्या पंचतया १ विपर्ययः २ विकल्पः ३ स्वप्नः ४ संशयः ५ अनध्यवसायः । विद्यावान्स्वत्वाभिमानरहितो वीतरागद्वेषो मृत्युंजयति+ सर्वम् कारणवद् दुःखमस्वमनित्यमित्यवगमः (च० सं०) यत्सच्चिदानन्द-स्वरूपम् तदक्षरं ब्रह्म, तस्य वाचकः प्रणवः तज्जपस्तदर्थ भावनम् । यथा—

" प्रणवो धनुः शरो ह्यात्मा, आयम्यतदभावगतेनचेतसा वेधव्यं लक्ष्यं तदक्षरं ब्रह्म " एषा ब्राह्मी स्थितिः, नैनां प्राप्य विमुह्यति ।

शिवपदमृच्छति । अत एवमुपास्यते तन्मे मनः शिवसङ्कल्पमस्तु ।

(B) ' यज्ज्योतिरन्तरमृतम् प्रजासु' =यदन्तष्करणेऽमृ तंज्योतिरस्ति । ' अस्तमिते आदित्ये चन्द्रमाज्योतिः, चन्द्रमस्यस्तमिते अग्निरेव ज्योतिः, शान्तेऽग्नौ वागेव ज्योतिः, । शान्तायां वाचि पुरुष एव ज्योतिर्भवति । यदन्तरहृदये प्राणेषु विज्ञानमयोस्ति (बृ० उप) पंचाग्नि भूय एवं वेद य एवं वेद+

(C) यस्मान्न ऋते किंचन कर्म क्रियते । यस्मान् मनसो विना किंचन कर्म वहिष्करणेन क्रियते ।

वहिष्करणम् प्रत्यक्षम्, अन्तःकरणम् अपरोक्षम्+परोक्षप्रिया हि देवाः प्रत्यक्षद्विषाः ।

(पुनः) सत्वोत्साहाय वर्गाय धीधृतिस्मृतिवलादानम् (च० स०)
(I) धृतेश्चमहिम्नोऽस्यास्मिन्नुपलब्धेः (वेः सू) धृतिवलम् श्रद्धावीर्यस्मृ-तिसमाधिप्रज्ञापूर्वकम्+

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(II) बुद्धिरालभते बलं पंचज्ञानभूमिषु । (a) मांसचक्षुषा प्रत्यक्षज्ञानम् (b) प्रज्ञाचक्षुषाऽदृष्टबोधः (c) धर्मचक्षुषा समानदृष्टिः (d) दिव्य चक्षुषा दिव्यकारणदर्शनम् (e) बुद्धिचक्षुषा ब्रह्मप्रत्ययः

(III) एतदेकायनं मुक्तैर्मोक्षस्य दर्शितम्, तत्वस्मृतिबलं येन गतः न पुनरागतः, वक्ष्यन्ते कारणानि अष्टौ स्मृतिर्यैरुपजायते+? निमित्त रूपग्रहणात् २ सादृश्यात् ३ विपर्ययात् ४ सत्वानुबन्धात् ५ अभ्यासाद् ६ ज्ञान रूपात् ७ पुनःश्रुतात् ८ दृष्टश्रुतानुभूतानांस्मरणात् स्मृतिरुच्यते (च० सं०) आत्ममनसो संयोगविशेषात् । संस्काराच्च स्मृतिः । धर्माच्च (वै० सू०) स्मरणं नाम मानसिक कर्म, प्रयत्नगुरुत्वसंयोगसहितं कर्म लक्षणम् (वै०भा)

प्रयत्नम्=आत्ममनसो संयोग विशेषः । गुरुत्वं=वृत्तिवैचित्र्यम्=संयोगः=अन्यसंकल्पसंबन्धः ।

III. It is through the spiritual body that the faculties of will, intellect and memory develop respectively into religion, wisdom and meditation. The immortal mind is the fountain of all life internal (अंतष्करण), and there is no movement in life external (वहिष्करण), which is not regulated by it.

EXPOSITION.

Every human being lives a double plane of existence. He lives the life of (वहिष्करण) and the life of (अंतष्करण) Scientific men term the one objective and the other subjective existence. The life of Bahishkarana seek its enjoyments in gross palpable matter; while the life of (अंतष्करण) feels its delight in intellectual progress. The outer material nature is the one that is formless to all; but the internal, the spiritual, is known to very few. Matter is a powerful entity. It clings and clusters about Man's interior life from cradle to crematory. Matter is the mind's jailor. The human mind clothed in dark materialism, loses sight of the higher duties

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of religion that suggest to him, the aspiration after psychic progress and intellectual perfection. The abnormal parsite of matter, proved so prejudical to the growth and soundness of mental life that Bhagwan Manu was obliged to style it disease or ignorance..

I. It is a disease that sneers at all Metaphysics (अहिंसा) and fills its victim with jealousy and rivalry, vengeance and intoleration, ambition and avarice and finally with dogmatic prejudice, hatred and bigotry. These and similar other absurdities inundate the world with an uncontrolled flood of misery, vice, crime, war and blood shed. And under the stuper of these carnal impurities, he loses all conception of universal benevolence and compassion for all living creatures, from man, the highest in the scale of evolution, down to the humblest creature that lives and breathes.

II. It is a disease that does away with all philanthrophy, (अस्तेयम) sympathy, equity, patriotism and kindness; tramples down the universal law of common weal, and justice. It leads its victim to take might for right, brute force for faith and love, folly for hints of wisdom, hypocrisy for innocence and wealthy vice for poor virtue. How can, then, discord, disgust, and discontentment cease to exist, or peace, progress, health and happiness prevail in the society.

III It is a disease that looks down upon all philosophy (सत्यम,) all truthful reflection, all honesty, sincerity, veracity, integrity and non-prejudice. It leads its victim to false desperation, instead of true resignation. Under dreadful pallour of falsehood and perverted faculties, he imagines the false and decomposible for the true and the eternal and suffers from incoherency of thought, word and deed.

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IV. It is a disease that stigmatises all Theology (ब्रह्मचर्यम्) that endeavours to ennoble and elevate mankind morally, rationally, and spiritually or theoratically and pronounces self-knowledge as impossible and brings down morality to the level of expediency. It plunges its victim in the sea of passions and sensualities in the gratification of which he imagines, female beauty the essence of which breathes filth and impurity to be real pleasure and happiness.

V. It is a disease that instead of centrepetal worship and love of God of nature (Theosophy) (अपरिग्रह) sets up a wretched form of centrefugal affection. Mammon worship, that denies to man the possession of any spiritual nature; other than the one capable of eating, drinking, playing and merry making. This epicurianism is the worst form of materialism, that eats out of human heart, all humanity, all homage and all humility. See what is the result of this depravity, stigmatization, insult and vilifaction of human nature? Downright Atheism, that destroyes the purity of motives, holiness of deeds, loneleness of life, and nobility of character that a spiritual man prizes most and values above all.

Reader ! should not this disease be at once, under mined, uprooted and burnt never to grow again? For as long as this disease exists in a dormant and attenuated, condition, there shall cease no ignorance, no pride, no partiality and no fear of this earthy life.

Religious progress, however does by no means end here. Merely to keep oneself aloof from 1 Bloodshed 2 Injustice, 3 Falsehood 4 Sensuality and 5 Mannerism is but the negative or prohibitive side of religion. Religon is too positive to be restricted to those merely prohibitive duties. (यमाः). The wondrous organization of man, en-

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dowed with potent energies and vivacious capabilities has some more sperative demands of 1 Mercy 2 Justice 3 Truthfulness 4 Righteousness and 5 Self denial (the sentiment of humble gratitude towards all that contributes to our edification and elevation.)

The cardinal principles यम lead to their well known corollaries (नियमः)—1 mercy leads to purity of mind, 2 justice to contentment, 3 truthfulness to real resignation and faith 4 righteousness to self knowledge, and finally 5 self denial to profound and soul absorbing meditation of God.

Then follow the influx of religious ideas in a sound mind, (शुचिः) disinterested and faithful temparament, (धृतिः) composed and tranquil attitude (तुशिः), powerful, persevering and expanded intellect (धीः) and wisdom or divine science (विद्या). The human mind is no doubt a refined nervous element with its activities which are remarkably influenced by the physiological conditions. Hence the subject of diet, drinks, drugs, and the daily regimen of life, plays the most important part in the purification of the human mind. The Atharvaveda therefore prohibits annimal diet, intoxicating drinks (drugs), excess in sexual intercourse and association with vicious company such as gamblers, simply because, they produce the destruction of mental equillibrium and general incoherency of thought.

यथामांसं यथासुरायथाक्षा अधिदेवने। यथा पुंसोवृषण्यतस्त्रियां निहन्यतेमनः (अथ ६—७०—१)

The religious temperament implies five different factors 1 (श्रद्धा) faithfulness and search after truth 2 (वीर्यम्) valiant exertion for virtue 3 (स्मृतिः) constant presentation of the subject before the mind 4 (समाधिः) the inter-peneteration and the unveiled perception 5 (अज्ञान) rationalism. The harmonious development of all these five factors, gives rise to the true conception of religion.

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Like all other affections of the spiritual body, the religions affections are also capable of being misused or of being perverted in their use. The religions sentiment under the effect of excessive stimutation of blind faith श्रद्धा may exaggerate a simple truth and yield forth the unnatural doctrines of superhuman miracles or may unduly estimate the sanctity of a virtuous exertion (वीर्यम्) Through the want of memory (स्मृतिः) or constant realization, may absorb, long artificial prayers both by day and night. Through lack of interpeneteration or clear perception (समाधिः) may give rise to sceptical temperament. Through weakness of reason (प्रज्ञानं) may originate superstition, dogmatism, hatred and bigotry. Men in the ignorance of these five factors of religion often worship a false Deity. There is home-worship and loco-worship idolatory and phygiolatory, atom—worship and Mammon worship; pantheism of the vedanties and polytheism of the Hindus. Of such degrading and debasing forms of theism the world is full. Instead of the God of nature the victim of ignorance worships a god of his imagination, a god of fashion, a god of popular sanction or a god of ungratified desires and passions. Many are the form of ignorance and direful are the varieties it assumes.

1 (विपर्ययः) mythology usurps the title of philosophy 2 (विकल्पः) fancy-tales bear witness to metaphysics 3 (स्वप्नम्) dreams have been thrust upon society as facts 4 (संशयः) doubtful guesses and conjectures fill the room of exactness and certainty 5 (अनध्यवसायः) and skepticism bids farewell and a last farewell to God.

"Ignorance is the life of the senses and produces one result and wisdom is the life of spirit and produces exactly the reverse." See what a hideous picture, ignorance presents. Says immortal Patanjali in the Yogà aphorisms—

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"The victim of ignorance mistakes the false and phenomenal, for the true and eternal, the physical and mortal for the intelligent and spirit, the miseries of the sensual life for the delights of harmony, lastly the impure and the unholy, for the holy, the pure essence and absolute."

Charak the famous physician of ancient Aryavarta therefore regards the enjoyments of the visible and material nature as simply transient, dependent, impure and full of misery. On the other hand the devotee of wisdom realises the eternal as the true, the spirit as the intelligent, the harmony of the soul as the true bliss, the pure and the holy as the essence and absolute. The symbol that represents the essential being, possessing inherent 1 eternity 2 intelligence and 3 bliss is (सच्चिदानन्दस्वरूप) or Om. Om is the inestimable name of the Supreme Being or God. It is the part of human nature that is the foundation of all religion (धृतिः). 1 Mercy 2 Justice 3 Truth 4 righteousness 5 humility 6 purity 7 contentment 8 disinterestedness and faith in God 9 powerful reason 10 wisdom, are the 10 commandments of Religion. "When the devotee abides strictly by the ten commandments of religion, says Manu, he gradually discards all duality and becomes free from all taint of matter and obtains the harmony of the soul with the Supreme Being."

The Upnishad proclaims the co-relation of (प्रज्ञान) the concious soul (चेतः) contemplation and धृति faith in God, the germ of all religions, to each other. (मु० उप० २, २ खं, 5 verse).

"Om the great name of God is the bow, the concious soul the arrow, the mark is the Supreme Being in essence, shoot it with all your care and diligence (चेतः) just as the arrow is held fast in the mark, so is the soul lodged is the divinity," hence the spontaneous declaration of the human spirit, Let my mind worship God in essence.

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Swami Dayananda Saraswati, in the very beginning of the 3rd chapter of the Satyartha Prakash says:— "Blessed are those philosophers who are free from pride or partiality, lead a life of humility, enjoy the presence of the Providence every where, respect others like themselves, and rising above the mortal coil, emancipate mankind from sin and sorrow."

The comprehension of tho Deity fills the devotee with equity and unity, that melts down all differences and removes all distances. He cannot view with contempt any creature whatsoever, nor can joy and sorrow overtake him, for, he perceives through his wisdom the spirit that dwells in all beings.

Excessive joy dwells in the concious depths of those who feel the presence of the great Reality. Life to them is a blessing and eternity of enjoyment and growth. Death is swallowed up in victory. विद्वान् स्वत्वा भिमानरहितो वीतरागद्वेषो मृत्युञ्जयति

सत्वोसाहाय वर्मा यधीर्धृति स्मृति वलादानम् (चरक संहिता) By the continued action and reaction of the invigorated religion, memory and reason upon each other, the human mind becomes pure and the light of supreme divinity begins to shine fully in the heart of the devotee. He obtains salvation.

I. True religion is free from all artificiality and fabrication धृति is not merely oral profession. It is no mythology. It is a living essence. It is highly pactical. It is founded on entire truth. It takes for its basis the harmonious development of all the faculties and the righteous unfolding of all our capabilities of knowing and being such as:—(1) Faithfullness or truthful search of God, 2 Heroic exertion for the practice of righteousness (3) constant presentation of the subject before the mind (4) contemplation and (5) discrimination.

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II. The power of the intellect is obtained through (1) the visual perception (2) the mental inference (3) the religious feelings of reverence, admiration and love and the respect of others like one self (4) The realities of inner life and subtleness of essential causes (5) perception of the All-wise Being and the unitary spirit of the universe.

III. Memory can naturally be invigorated through the following physiological methods. There are no other means of purifying the memory. Memory means the recollection of the retained impressions.

I. सत्वानुबंधात् when the mind finds any corelations or "concurrence" between two mental images or thought symbols (the words or facts.)

2. वियर्ययात् when the mind finds any opposition between two ideas or images. "exclusion."

3. साम्यसबन्धात्, when the mind finds any overlapping of sense or idea between two words or facts:—

(*a*) सादृश्यात्, by means of similitude and synechdoche.

(*b*) निमित्यरूपग्रहणात्, through the relation of cause and effect.

(*c*) पुनःश्रुतात् by hearing similir sounds (repetition)

(*d*) ज्ञानरूपात्=ज्ञानंवाच्य लक्ष्यत्यंगानुगं वाच्यंतु योगि कस्माद्धातुजं लोकि कंरूढ़िभवं, योगरूढ़ि भिश्रितम् Through the clear conception of the literal, logical and poetic sense of a word. The literal sense again is either (1) derivative arrived at by the structural element (2) Arbitrary, the name of a definite, concrete. object (3) or योगरूढ़ि in which 2 words are synthetically combined into a compound, denoting a third object, and by virtue of the combination of these two words, expresses any relation or

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interaction of Phenomenon. For instance (4) pitri signifies father, protecter and the solar rays.

By the vividness of the mental impressions of remembering the successions of events seen or heard. दृष्टश्रुतानुभूतानु स्मर्णात् every Psychic movement कर्म, involves 3 facters. (1) प्रयत्वम् atention (The concious exertion) in proportion to the (2) गुरुत्वं or gravity (the importance of the event) (3) संयोगः contiguity (the contact with succeeding image idea or thought) or the reaction of the succeeding event. प्रयत्न गुरुत्व संयोग सहितं कर्म्म लक्षणम् (वैभा). The above law's extended to words the physical movements imply (a) the disturbance of Inertia (b) acceleration by means of gravitation (c) contact or reaction with equal forces.

(5) अभ्यासात्, by means of the practice of the above laws. Hence the assertion of charka "by the continued, action and reaction of the invigorated धीः धृतिः and स्मृतिः the sublime religion, the expanded reason, and the purified memory, upon each other, the human mind, becomes pure and the light of the supreme being, begins to fully shine in the heart of the devotee. He obtains salvation सत्यस्मृतिर्वलंयेनगतः नपुनरागतः

(मं०) येनेदं भूतं भुवनं भविष्यत्परिगृहीतममृतेन सर्वम्। येन यज्ञस्तायते सप्तहोता तन्मे मनः शिवसङ्कल्पमस्तु ॥ ४ ॥

येन मनसा वेदांतविज्ञान विनिश्चितार्थेन (मं० १) पंचमहायज्ञप्रसादाच् छुद्धसत्वेन (मं० २) गुहाग्रन्थिभ्योवमुक्तेन (मं० ३) विततसप्तहोतृयज्ञेन (मं० ४) ब्रह्मसाम्यमुपैति, तेनेदं सर्वं स्तुजातं परिगृहीतम्, भूतं भुवनं भविष्यच्च परिज्ञातं त्रिकालम्। सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च सिध्यते। भावितात्मा च मनो जायते।
सप्तहोतर्यज्ञः=सप्तांगो योगः

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१ इन्द्रियनिग्रहः २ संन्यासकर्म ३ प्राणायामः ४ मनीपा निर्विकल्पा ५ विशोकाज्योतिष्मतिः ६ चित्तंक्षीणवृत्तिः ७ निर्ममत्वम् (आः भा) ।

संप्राप्यैनमृषयो, ज्ञानतृप्ताः, कृतात्मनो, वीतरागाः, प्रशान्ताः ते सर्वगं सर्वतः प्राप्य धीरा, युक्तात्मनः, सर्वमेवाविशंति (मु० उप० ३–२–५) विकल्प पंचकम् मारसैन्यम् १ रूपं २ वेदना ३ संज्ञा ४ मनसिकारं ५ विज्ञानामिति स्कन्धपञ्चकम् (बु० ध०) शिवोमार हरः (अ० को०) अतएवमुपास्येतत्नेमनः शिवसङ्कल्पमस्तु+मेमनः शान्त सङ्कल्पमस्तु ।

IV. It is through the spiritual body that the human spirit, who has thus been convinced of God through the knowledge of Vedanta, (मं. 1) purified his substance by the common practice of universal benevolence (म. 2) shaken off all shackles of ignorance (मं. 3) and completed the Yajna of seven parts (मं 4) enjoyes the harmony of the soul with the Supreme Being and enters into immortality (अमृतं) In virtue of divine approximation, the human spirit is emancipated, from bondage and comprehends the whole universe and encompasses the past, the present and the future and becomes perfect, The spiritual body in this condition is known as Bhavitatma (भवितात्मा)

यज्ञसम्प्रदोता By Yajna I do not mean the arbitrary sense of the superbly cruel and the inhuman doctrine of the killing of any sentient creature to appease or please God. But the word Yajna as structurally derived from the root "यज" संगतिकरणदेवपूजनदानेषु literelly signifies the worship of God, through the righteous unfolding of all our capabilities, the harmonious development of the seven parts, the organs of thought and corelation. 1. the continuous self control over the senses, इन्द्रियनिग्रहः 2 the nobleness of deed संन्यासकर्म 3 the holiness of life प्राणायाम 4 the purity of the

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motives मनीषानिर्विकल्पा 5 sublimity of thought विशोकाज्योतिष्मती 6 freedom from all taints of matter चितंक्षीणवृत्तिः 7 self denial or the sentiment of humble gratitude towards the Supreme Being (निर्ममत्वम).

Matter or Mar (मार) is a powerful entity, no human soul, is independant of its material surroundings. The sight of the object, the taste of flavours, the smell of odours, the cognition of sensations, the hearing of the sounds—thus the spirit looks out, through the grated windows of its prison house "the body" the human mind when as yet, uudeveloped and unrefined, is soon held in captivity by the bondage of the sensual phenomena of nature. Her wild enchantments and alluring attractions at once engage his attention and draw out his affections. Earthy conceptions and worldly impressions cling densely and cluster heavily, about his internal life. All life is a real bondage to matter. रूपविज्ञवेदनासंज्ञा संस्कारसंज्ञकोमारः Five fold is the train of mar, the greatest enemy of the spirit. How then can man, thus immersed in the life of senses, realise the interior delights of the spiritual life. Death of Mar is the birth of soul, light and darkness can not coexist. In order to gain victory over the powers of Mar, let the devotee contemptale Shivam who can destroy it completly शिवोमारहरः Hence the spontane- ous declaration of the human spirit Let my mind contemplate शिवम्, practice शिवम् and be शिवम्.

"The sages who are satiated through knowledge, who are free from all affections, who are wise in contemplation योग, who have obtained independence of spirit through divine knowledge, who are pure of intellects, who are all calm and firm of mind, finally they rest in Him, who is omniscent and omnipotent." (मु: उप. ३—२—६.

(मं०) यस्मिन्नृचः साम यजूँषि यस्मिन् प्रतिष्ठिता रथनाभाविवाराः।

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यस्मिंश्चित्तꣳ सर्वमोतं प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥ ५ ॥

(a) यस्मिन् मनसि (ऋचः)=ऋग्वेदः । यजूंषि=यजुर्वेदः । साम=सामानि सामवेदः । यस्मिन् अथर्ववेदः । (प्रतिष्ठिताः) यथारथनाभौ (आराः) चकांगानि समर्पिता भवन्ति । यस्मिन् मनसि, प्रजानां सर्वं चित्तं सूत्रे मणिगणा इव ओतं प्रोतमस्ति, तन्मे मनः शिवसङ्कल्पमस्तु+नाभिः=नेमिः+

(b) ऋक्=स्तवनात्, ऋषिरग्निः । यजुः यजतेः, ऋषिर्वायुः । साम=संमितमृचास्यतेर्वर्चा समंमेन इति, ऋषिरादित्यः । अथर्वो अंगिरः देहे अंगारेषु अंगिरा ॥

(c) पुनः ऋक्=स्तुतिः=सत्यंज्ञानम् । यजुः=प्रार्थना, कर्मविशुद्धिः साम=उपासना, सामभिर्गायन्ति+तन्मे मनः शिवसङ्कल्पमस्तु+ऋग्यजुसामपूर्वकम् शिवमुपासतु+ऋग्यजुसामलक्षणं ब्रह्मधाम सोपानं (आ. भा)

(d) स्तुतिप्रतिष्ठायामीश्वरप्रीतिः, ब्रह्मनिष्ठा, तद्गुण कर्मस्वभावेनान्योत्कर्षणम्+प्रार्थनायामुत्साहः, स्वत्वाभिमानराहित्यम्, सहायश्च+उपासनायां ब्रह्मप्राप्तिः, ब्रह्मसाक्षात्कारः (सः प्र०)

V. It is in the spiritual body that Rig. Yaju. and Sam and Atharva inhere very much like the spokes of a wheel' meeting in the navel. All the organs are faithfully interwoven with him. The mind of creatures are sustained by him.

The word Rig signifies the expression of nature, properties and actions aud reaction produced by substances. Hence the names has been applied to Rigveda, as its function is to describe the physical, chemical and active properties of all material substances, as well as phychical properties of all mental substances. In short Rig means the definitions of substances both mental and material. Rig defines all substances just in the same man- ner as atomic heat defines all element. Next to a knowledge of things comes the practical application of the

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definite properties, for all knowledge has some end and that end being usefulness (utility) to man. Hence Yajur veda comes next to the Rigveda. 'Yaju combines the definite properties of the elements just in the same manner as mole cular movement combines simple elements into a chemical compound. Next to application comes the generalization of facts and thereby the ultimate elucidation of truth which is 'Law.'

The wider the group of individual facts, that a law covers, the more abstract and the less concrete does its expression become. Hence Sam come next to Yajur veda. Sam means Generalization. Sam arrives at generalization just in the same manner, as sun, supplies general conception of a name during the sun light We see, taste, touch and smell and operate upon the objects, by the multifarious means, we possess of investigating properties of sensible objects. We compare the sensible impression it yields with sensible impressions already retained in our memory (mind) constituting our past knowledge. We detect similarities between the two and thus get a general or generic conception. To this generic conception we give an appropriate name, synthetically arrived at it from a root, a primitive idea or class of ideas. This word, therefore, thus ultimately formed embodies the whole history of the intellectual activity of man. Apart from this thermic, the dynamic and the optic energies there is the 4th that regulates the cellular movements of all organs hence styled angera or organic. This organic Principle is capable of guiding the three physical forces i.e. heat, motion and light in a very marvellous manner. In order that the mantra may be comprehended throughly let us apply Rig. Yaju and Sam and Atharva to the realization of God :—

(*a*) He who contemplates God through Rig., realises the definations becomes wise in the expres-

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sions of nature. It is called Stuti or Praise of God.

(*b*) He who contemplates God through Yaju, realises the divine prayer प्रार्थना and become wise in combining God practically with the spirit.

(*c*) He who contemplates God, through Sam, realises the general conception of the Deity and becomes illumined and enjoys divine Harmony उपासना, and feels the divine organization through and through अंगिरःस्तुतिः or Adoration of God fills us with love faith and aspiration towards the high and noble. (Theosophy). प्रार्थना or prayer of God leads us to rectitude, consolation and humility. उपासना meditation of God, inspires us with wisdom beatitude, and a joy that baffles all definition (स. प्र.) For instance, O God, thou art the source of knowledge. Adoration. Lead us to rectitude. (Prayer). That we may feel thy wisdom full of beatitute. (Upasana). Hence the spontaneous declaration of the human spirit 'Let my mind be absorbed in शिव through Rig, Yaju and Sam.

(मं०) सुषारथिरश्वानिव यन्मनुष्यान्नेनीयतेऽभीशुभिर्वाजिन इव । हृत्प्रतिष्ठं यदजिरं जविष्ठं तन्मे मनः शिवसङ्कल्पमस्तु ॥ ६ ॥

(a) **सुषारथिः** ' रथेतिष्ठन्नयति वाजिनः पुरो यत्र यत्र काम यते सुषारथिः, अर्भाशुनां महिमानं यना यत मनः पश्चादनुयच्छन्ति रश्मयः, (नि० ९–१५)

आत्मानं रथिनं विद्धिशरीरं रथमेव तु, बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च, इन्द्रियाणि हयानाहुः, विषयांस्तेषु गोचरान् आत्मेन्द्रिय मनोयुक्तं भोक्तेत्याहुर्मनीषिणः (कठोपनिषद् १–३)

(b) **हृत्प्रतिष्ठम् जविष्ठम्.**

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हृदा तष्टेषु मनसा जवेषु यद्ब्राह्मणाः संयजन्ते सखायः अत्राहत्वं विजहुर्वेधा भिरोह ब्रह्माणो विचरंतित्वे (नि० १३–१३)

उ वि विनियोगो विग्रहार्थे,+अत्रत्वमाह, यद्ब्राह्मणः यज्ञं वेद्याभिः तन्वन्ते, तदु आह ब्रह्माणो मनसा जवेषु विचरन्ति, त्वे च सखायः वेद्याभिः विजहुः।

(c) अजिरं–अज+किरच् (३–१–९३)। अज गतिक्षेपणयोः (भु०प) अजंति यत्र गमनं क्षेपणं च,+गमनं=विज्ञानं=पुण्यम्। क्षेपणाम्=विषयः=पापम्। भोक्ता पुण्यस्य च पापस्यच।

(पुनः) अजिरं—ज्या=वयो हानौ, अजिरं न हन्यन्ते यस्य वयस्कृत्यानि।

(पुनः) अजिरं=अजरममरं (भिः भा०)—ज्रि=हिसायां।

तस्मादजिरमात्मा, धर्माधर्मावात्मान्तरगुणानामकारणत्व वचनात् (वै०भा)

आत्माकथं कर्मफलानिभुंक्ते, प्राह अथर्ववेदे,

(अथर्व, काण्ड ९, सूक्त ९, मं० २०–२१–२२)

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते, तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति १

यस्मिन् वृक्षे मध्वदःसुपर्णा निविशन्ते सुवते चाधिविश्वे तस्य यदाहुः पिप्पलं स्वाद्वग्रे तन्नोन्नशद्यः पितरंनवेद २

यत्रासुपर्णा अमृतस्य भक्षमनिमेषं, विदथाभिः स्वरन्ति एनाविश्वस्य, भुवनस्य गोपाः, समा धीरः पाकमत्राविवेश ३

तन्मे मनः शिवसङ्कल्पमस्तु।

VI. The locomotive activities, the contemplative designs, the recuperative functions, and the moral discriminations, all arise in the spiritual body and the human spirit

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is only conscious of them by its contact with the spiritual body.

I. The primary inference with respect to the Human spirit is that of a controlling being. When the driver by the exertion of his muscular power, turns the reins of the horses that pull the carriage on one side or on the other, the carriage obeys the motion and forthwith rolls on that side. Now a similar turning of the activities of the body called Pravritti and Nivritti is perceived to take in our bodies. Our bodies are thus like a carriage, the driver Atma regulating by the reins beholds, at his will the Pravritti and Nivritti of the body. The senses are the Horses, and the mind holds the reins of nerves. Buddhi is the proper brain centre that regulates the impetas to the reins, the horses galloping after the object of senses and carrying the chariot. They must be guided along the right way (उप० कठ १—३) रथिष्टम्

Thou hast ordained, O Atman, the active manifestation of the mind ब्राह्मणाः to be wakeful, and the energetic display of the mental activities, brooding over design and ideas, to be in the dreams and the passive repose of the mental faculties, suspending all voluntary functions by the law of reaction उत्वे, to enter the heart as in sleep (VI 13—13).

II. The 2nd inference with respect to the human spirit is therefore, that of contemplative being, who draws the necessary items of sensations and ideas from the store house of the memory, dwells upon their pros and cons weaves them into a texture and enjoys the scene just as really as though the texture had been made up of actual objective materials. (जविष्टम्)

III. The 3rd inference with regard to the human spirit is that of a recuperative being, who like an architec-

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master of the house soon builds up an edifice of his house repairs ladder, or a worn out ceiling and plasters or whitewashes his dirty rooms. (हत्प्रतिष्ठम्)

IV. The 4th inference with regard to the hnmam spirit is that of being a responsible moral agent. The true independence of man is the repeletion of mind with four endowments (1) the endowment of will and muscular power (2) the endowment of intellectual faculties (3) the endowment of health (4) the endowment of moral and emotional stock.

The human mind when as yet undeveloped, through education, necessity or precaution is soon held in captivity by the evenescent charms of nature. The pride of wealth, the conceit of dignity, the abundance of luxury, and licentious ease, exert their baneful influence the growth of psychology. The consequence is an infirm physique, an unsound mind, lowered vitality and impure molity. The last mentioned drowns its victim in the ocean of wilful indifference. This is an assumed air of superficial independence.

An infirm physique rests on conveyance in lieu of the muscular locomotion, the unsound mind relies on a library rather than on mental contemplation, the lowered vitality depends on remedial viands for healthy recuperations, and the impaired morality resorts to law-courts for decision instead of moral judgment.

A truly independent or healthy man is not subject to these artificialities. He exerts his locomotive apparatus whenever he desires a change of scene. He enters into contemplation whenever he desires to be a true man He rouses the dormant power of recuperation when-

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ever disease or the extremes of heat and cold attack him and he applies to moral Reason for discrimination between the right and the wrong. He takes the seat of justice and presides over social feeling, human rights' moral emotion and the ethical sentiment.

Man consequently requires to be reminded that the world is a fleeting show and that the pleasures of senses are never permanet. It is wrong to hold out our affections tor things perishable. The eternal and the everlasting should excite our aspiration, for then alone is true delight possible. Hence the spontaneous desire of the human spirit, for the worship of God, the eternal and unchangeable, Supreme Being. This interesting though imperfect exposition can not be better ended, than in the words of Atharva Veda (अथर्व वेद. कां. ९. सूक्त ९ मं २०-२१-२२).

(मं २०) There are two concious entities, possessing devine qualities, coeval companions, embracing each other and residing in one and the same universe one of them enjoyes the fruit of his actions (the human soul) and the other lives ever the same, uneffected with consequences. (God.)

(मं २१) The human souls engrossed in the material enjoyments of the world, resume the course of life again and again and revolve in the organic current of Biogenesis. But the soul, who has realised the eternal and the everlasting father God, by abondoning all thoughts of this perishable world, will never suffer organic death or deterioration.

(मं २२) The emancipated souls enjoy immortality tor a Sama cycle, through the agency of the spiritual body without feeling any rest or remission, and towards the dawn of creation, they are reborn as धीराः the first literatee in the

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universe of five senses (पाकं) as the master of physical laws (भुवनस्य) or the adept mechanicin (विश्वस्य) and as the Protetor of mankind (गोप्ता).

। शम् ।

" Honour and fame from no condition rise.
Act well thy part, there all the honour lies".

" Embrace the truth with all thy might and main,
This is the way of freedom from the pain".

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❀ The Arya Samaj.

In response to the call of my distinguished friend, the president of this convention, I stand to say a few words about the Arya Samaj of which I am a humble member. Without any pretensions of possessing the ability to deal with the subject adequately I beg leave to begin.

Now it will, I think, be well to say a few words about the founder of the society.

Six decades have passed away since a Brahmin boy of 14 years, while observing Shivaratri Vrata under the mandate of his father and keeping up late hours in the night, sitting in front of the emblem of Shiva when the rest of the devotees were fast asleep, saw something and an abstruse question occurred to him and put him to serious thinking. He asked unto himself " Is this the Mahadeva, the Lord of the universe, the great Protector and sustainer ?" He thought long but could not arrive at a solution of the problem. He awoke his father and explained to him his difficulties. The answers given by the father did not satisfy the inquisitive spirit of the young questioner.

This incident was shortly followed by the death of a sister of his. Mulshankar, as this was the name of the boy, was shocked and stood stupified by the side of the death bed. He said to himself "Who can escape death, so I must die. Is there no means to escape it and immortalize one's self?" He went on with his studies finishing Grammar and one of the Vedas but the questions remained unsolved, and were constantly before his mind. He had an uncle who loved him most and with regard to whom the feeling was reciprocated with ardour by the boy. This uncle fell a prey

*A paper written for the 1st Convention of Religions Calcutta.

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to cholera and Mulshankar asked the Pandits and friends if any could tell him how to secure salvation. "Communion with God, was the unanimous reply and Mulshankar resolved to leave home and find out the real Mahadeva and the way to beatitude - His resolution, however, oozed out and the marriage bond was resolved upon to tie him down to home. He evaded it for a year but when he thought he could escape it no further he left home and took to flight. He was once caught and brought back, but he ran away again to satisfy his inquisitive mind to know who and where was the Great God and how to attain salvation. He roamed here and there in jungles and in the caves of hills in search of spiritual teachers. He went to the banks of uhe Narbada, to Koh Abu, to Rishi Kesha, and to Srinagar; through Gupta Kashi, Gouri Kunda and Bhim Gunga to Tarangi Narayan, to Okhinath to Badri Narayan and many other places and learnt whatever he could from yogis he found there, but none of them could fully satisfy his mind. He spent many a year in this way and at last heard of a learned Sannyasi at Mathura named Swami Virajanand Saraswati, commonly known as Dandiji, and hastened to see if he could get there the light he was in-quest of. He studied under this Guru for about 4 years and received thorough training in all the Arsha Granthas. Here he received the finishing touch to his education. Here it was that his soul received the light that dispels all darkness. Here he received the keynote to real knowledge. This, however, remained to be glorified by his personal exertion, experience and intuition. When he had finished his studies Swami Dayananda, as he was named afterwards, in accordance with the old custom took some cloves to his Guru, presented the same as *Gurudakshina*, and craved his permission to depart. The Guru demanded substantial presents. Dayananda at once expressed his willingness to lay at the Guru's feet whatever he was possessed of. The Guru knew what stuff the disciple was made of and he

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exclaimed "Dear son! you have got true knowledge and in *Dakshina* I ask you to diffuse this knowledge amongst the people; the Vedas have been forgotten, go abroad carrying the torch light of the Vedic truths and remove the darkness that prevades the country and envelopes true knowledge" Dayananda at once accepted the mandate and resolved to carry it out. Dandiji gave him his blessings again and again and bade God speed to his mission. Dayananda bowed down his head and departed.

Thus initiated and blessed Dayananda set himself to work out his mission and thereby redeem his vow. He wandered about. He cast his eyes on the spiritual condition of India. He studied the religious systems of the world and for five years reviewed and revised his acquisition. He next visited town after town and attended fairs, preached sermons and held Shastrathas with Pandits. His line of work was to give an insight into the teaching of the ancient sages and to do his best to dispel superstitious ignorance. Once while preaching at the Kumbh fair in Hardwar he saw all round him what religion had gone down to. He saw yogis and Fakirs going in procession in full pomp accompanied by elephants, horses palanquins etc. Seeing this to be inconsistant with genuine asceticism, he for a moment felt despondent. But with his spiritual force he at once rose up to the occasion and cried out " more tapa (austerity) is needed. I must go on and do my best ". Uttering *Sarvam vai purnagwam swaha* he threw away all his belongings and with one single *Kopin* and a *Kamandlu* wandered along the banks of the Ganges, speaking only in Sanskrit, meditating, improving his knowledge, preaching sermons here and there performing Yajnas, teaching *Gayatri* to the people and holding Shastrarthas. As the true worship of God had almost been forgotten, he spoke very strongly against false worships. Many a time his life was threatened at but

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nothing could daunt the firm resolve of the spiritual hero. He went on with his mission unarmed, unaided and unaccompained by anyone with only "heart within and God over-head".

As the result of the experience he first resolved to found Sanskrit Schools. He established many such institutions at different places. He insisted on the Vidyarthis performing Sandhaya and reading only the Vedic Granthas. His preaching and Shashtrarths continued and he visited almost all big towns and cities in the country and secured many followers and supporters in no time.

His sincerity and broad-mindedness are amply borne out by the fact that hearing of the Imperial Darbar at Dehli and expecting many learned men to assemble there Swami Dayananda went and wanted to arrange a Shashtrartha but people were busy with other important work and nothing could be done. He had, however, a conference of seven religious reformers of the time viz: Babu Keshab Chandra Sen, Kanhya Lal Alakhdhari, Babu Nabin Chandra Roy, Munshi Indramani, Sir Syed Ahmad Khan, Babu Harish Chandra Chintamani and himself. The Swami expressed his wish that if there was no difference in their aims and objects there was no reason why they could not all combine to serve the common cause. But there could not be unanimity of opinion on some cardinal points, so the conference fell through.

Swami Dayananda did not pretend to found any new religion. He did not teach anything new. His works the Satyartha Prakash (The light of Truth) and the Rigvedadi Bhashya Bhoomika (Introduction to the Commentaries of Rigveda etc.) abundantly show that his object was to preach only what the Vedas taught. He is, however, charged with misinterpretting the Vedas. A close study alone can enable a true enquirer to decide how far this

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accusation is based on facts. The modern commentators have been thrown into the pitfalls of doubts in consequence of very crude and erroneous and rather preconceived notions with which they approach the Vedas. They think that the Vedic hymns are so many songs of cultivators. They cannot rise to the dignity of thinking that the Vedas are not mere psalms of cultivators but the repository of spiritual and divine knowledge and contain the most elevated and sublime ideas about religion. They forget the chief canon of Vedic interpretation, namely the use of the Vedic terms in the yougika (derivative) meanings. It is for this reason that they have ever and anon fallen into error and it is in consequence of this error that they find in the Vedas debased polytheism, Henotheism or element worship. Another source of committing mistakes is that ordinary Sanskrit Grammer which is usually applied cannot be resorted to for understanding the Vedic mantras correctly. The Vedas are their own dictionaries. The Rishis studied the Vedas with the help of yoga; and Brahman Granthas and Nighantu embody the results of their spiritual studies which went hand in hand with that concentration of mind which a Yogi alone can command. Swami Dayananda has interpreted the Vedas on the lines of the old sages from Brahma down to Jaimini. The decision as to correctness or otherwise of an interpretation will depend very much upon the proper method, to be fixed for interpreting. Commentators fail because the chief canon of interpretation is ignored. Mr. Griffith had to admit that many hymns are dark as the darkest oracle Max Muller had to say " there are whole verses which as yet, yield no sense whatever, and words the meaning of which we can only guess." Max Muller had to admit further that "every word retains something of its radical meaning, names are to be found in the Vedas as it were, in a still fluid state. They never appear as appellations, not yet as proper names; they are organic not yet broken or smoothed

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down". Commentators without yogic power could not see the sublime truths contained in the hymns. They themselves were in darkness and found the hymns obscure. Swami Dayananda with his psychical power could see through the real meanings of the *mantras*. The Arya Samaj earnestly hopes that the time will come when the Swami's commentaries will be universally accepted. The Swami, however has nowhere claimed infallibility for his own commentaries.

Initiated in the Vedic Lore by the Great Guru, assisted by the vast experience obtained by travels and communion with the learned *yogis* and guided by the result of *yoga* the Swami could see that men do not become educated and enlightened by themselves. They require to be instructed by others, that therefore in the beginning of every creation there is need of primitive teachers; that these primitive teachers were of necessity taught by the greatest of all teachers Himself i.e., God. So that all true knowledge emanates from Him. Therefore in establishing the Arya Samaj and framing its principles the first canon that Swami Dayananda preached was:—

(1) God is the primary cause of all true knowledge and of objects made known by it or in other words:- "Thou art, O: God! The life and Light, of all this wonderous world we see".

He had next to describe this God and His attributes. He consulted the sacred Books. He studied nature. He applied his spiritual powers and found:—

(2) God is All-truth, All-knowledge, All-beautitude, Incorporeal, Almighty, Just, Merciful, Unbegotton, Infinite, Unchangeable, Without a beginning, Incomparable, the Support and the Lord of all, All-pervading, Omniscient Imperishable, Immortal, Exempt from fear, Eternal, Holy and the Cause of the universe. To him alone is worship due.

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The next question that naturally suggested itself was whether there was any repository of the truths that the greatest Teacher taught to His people. His Laws must be made known to those for whose guidance they were meant, and such a repository was unquestionably most needed by the first generation of men at the beginning of creation, for how could otherwise the people in general know the nature and character of souls, their mutual relations and the laws which they were to be guided and governed by. These abstruse subjects are absolutely beyond human grasp without being told and taught. Without revelation, therefore, men will be bewildered. Common sense, however strong, or mere experience, however varied, can not be a true and unfailing guide. Even learned men are found to differ. So it is unsafe to depend on personal opinions and personal inspirations. It will I think, be, a mistake to call even the dictates of our own conscience the Divine Voice from within, for workings or acts attributable to or as proceeding from conscience are different in different persons. For instance a humane Philosopher shudders at causing harm even to a mouse while a "*thug*" who is no less a man in figure and constitution glories in taking the life of a human being Who can dispute the sincerity of a Hindu kneeling down before his idol and yet who can again deny the calmness of conscience with which Mahmood broke the idol of Somnath? Why this heterogeneous phenomenon? We can at once say without any fear of contradiction that conscience is a faculty subject to training like any other faculty which can be ennobled or debased as educated. It must be thoroughly enlightened before we can depend upon it. We must cultivate our moral and intellectual faculties. This requires a teacher and we have said above that the original teacher is God. God's laws are revealed in nature no doubt; but to understand nature correctly and fully without being taught is next to impossible. The first lesson that the Greatest of all *Gurus* gave to the best of all men

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on earth, and which is un-mixed with any thing of human production, ought to be considered the Revelation, the fountain head of all true knowledge. The Swami studied the books of the Rishis as well as nature and he preached that:—

(3) That Vedas are the Books of true knowledge and it is the paramount duty of every Arya to read or hear them read, to teach and preach them to others.

The Aryas thus believe in the Divine origin of the Vedas, which are admitted even by the Western scholars to be the oldest books. Max Muller says about the Rig Veda that it is "the oldest book in the library of the world" and "the first word spoken by the Aryan man" Our own sages are unanimous on this point. The doctrines inculcated in the Vedas satisfy all enquiries of the human mind and explain everything which otherwise would have remained surrounded by impenetrable mysteries. How could the existence of inequalities in the world as also pain and pleasure be explained otherwise than by accepting the Vedic doctrine of Transmigration of Souls? Try to explain the same otherwise and God will become whimsical and unjust- So also teachings on the immortality of souls, eternity of matter and the theory of Karma are among others strong points in favour of the divine origin of the Vedas as they are other wise too high to have been the production of human conception. The Arya Samaj maintains that the Vedic doctrines stand the test of true Logic and Science and as such can well claim divine origin. The best test of a revelation lies in its being in accord with the laws of nature and we aver that the Vedas are one with Science.

Swamiji believed that the Vedas being of divine origin are self-evident truths. The commentaries as far as they are consistent with the text are authentic but where they are inconsistent the commentators, he holds have fallen into

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some error or other. He held therefore that books other than the Vedas are not to be followed where they depart from the text. He rejected the Purans as they are inconsistent and full of absurd stories. Moreover they have maligned all the Rishis of the Hindus from Brahma down to Vyas and have spared none. No doubt there are many good things in them but as they are mixed up with many others that are undesirable it is not safe to take them as guide.

Divine knowledge must not inculcate inconsistent theories and must not propogate unscientific propositions. They do not require any amendment now or ever. They must satisfy an inquisitive soul and explain every phenominon of the world. All these conditions are fulfilled by the Vedas, every mantra of which if properly understood, is pregnant with sublime truths. The Vedas, therefore, should be universally read and propogated.

The 4th principle of Arya Samaj teaches that " it is the prime duty of every man to be always ready to accept truth and renounce untruth ". Truth is God's law. Truth is divine and a human soul aspiring to enjoy bliss must keep itself aloof from everything unclean and filthy which certainly untruthtulness is; and what pleasure one feels when after praying in the words of Yajur Veda

अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताम् : इदमह मनृतात् सत्यमुपैमि ।

O Light ! Lord of Vows ! I wish to keep the vow, may I have strength to keep it. May success attend me. Thus from untruth I enter unto truth.

अग्ने नय सुपथा रायेऽअस्मान् विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठान्ते नम उक्तिं विधेम (यजु० ४०-१६)

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" Lead us, O All-wise Being, the source of Light unto the path of rectitude. Inspire us with all kinds of knowledge and wisdom. Drive off our evils and make us pure. To this end we repeatedly praise thee and adore" and after acting up to it you find yourself face to face with that eternal Light which dispels all darkness of ignorance and illumines the soul; and there seeing divine purity fully understand the significance of the 5th principle of the Arya Samaj which runs thus:—

" All actions ought to be done conformably to the dictates of sound morality and with due regard to truth i. e. after a thorough consideration of right and wrong".

Connected with this is our duty to the world and so the 6th principle teaches us that the primary object of the Samaj is to do good to the *world* by improving the physical, spiritual and social condition of *mankind*" We understand very well how mind is connected with body and no one can underrate the importance of living in a good and *chaste* society. To have a sound mind we must have a sound body; and both mind and body can not be expected to be in peace unless you have a good society to live in.

One of the chief characteristics of true manhood is a kind and sympathetic feeling towards all living beings. But this feeling must be controlled by considerations of justice which naturally have to be based on merits. One must not be blinded by love. Therefore our 7th principle maintains, "All ought to be treated with love, justice and due regard to their merits".

But it is not an easy task to always control love by justice. Undue affection or hatred often leads us to actions which are contrary to truth and justice and we should therefore acquire power which would keep us within lawful limits and this power is true knowledge. The 8th principle of the Arya Samaj therefore enjoins on us that " Ignorance

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ought to be dispelled and knowledge diffused" and this not only as far as your own person is concerned, for that would not give you absolute peace. Your society might be a source of immeasurable miseries and troubles if it is not good and therefore in the 9th principle the Arya Samaj tells us that "No one ought to be contented with his own personal good alone, but every one ought to regard his own prosperity as inseparably connected with that of others" How noble and how sublime is this teaching. Can there be a better conception of philanthropy. Can there be a better notion of universal brotherhood? And just contemplate for a moment what the result will be if this noble doctrine were to be universally followed. If each tried to elevate not only himself but also his brethren, the whole human race would one day be found elevated and ennobled. To keep every one within his own rights and at the same time not infringe upon the rights and welfare of others the 10th principle teaches us that "In matters which affect the general social well being of the whole society, one ought to discard all differences and not allow his individuality to interfere, but in strictly personal matters every one may act with freedom". Freedom, however, does not mean fanaticism or license. It does not teach to us be vicious for we have been already taught that "All actions should be done conformably to virtue".

SPECIAL FEATURES

The special features of the Arya Samaj consist in the fact that its members hold that there are three entites. namely matter, soul and God. The Vedas say so and science, which is only an embodiment of our experience, is fast approaching this truth.

We observe in the universe two sorts of forces at work One is blind force and the other intelligent. As something cannot come out of nothing and only like produces like, both these forces must be accepted to be co-existant

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from all eternity. So both must be (सत्). The blind force we call matter and all the same we find the trace of animation all round and matter itself would not have been perceptible if there was no animate existence to perceive it. Man is a compound of the animate and the inanimate. On the occation of what we call death the animate portion leaves the inanimate portion. The former we call soul and the latter matter. This soul is intelligent (चित्) and a moment's thought will convince us that it must be co-existant with matter because apart from all abstruse metephysical grounds in support of the existence of souls it must be obvious to all that we cannot conceive of a creation which has ever been without the animate. Thus this soul must be equally (सत्) with the matter, its additional attribute being (चित्) (intelligence) And as there are different kinds of beings with different forms and different degrees of intelligence placed in different circumstances and different positions each reaping the fruits of its own actions, souls must necessarily be many, nay infinite in number. Our next proposition is that this soul being intelligent could not possibly have of its own choice made its abode in a physical environment liable to all sorts of miseries unless there was a higher power to force and guide its destiny. This higher power must be a free and absolute master and thus free from all the miseries, which fall to the lot of the soul, as observed in common experience. As this higher power is free from all miseries it must therefore necessarily be all-bliss (आनन्द) and as it cannot but be eternal and intelligent we designate Him सत्, चित्, आनन्द (सच्चिदानन्द)

The Veda in one mantra very beautifully describes the three entities:—

द्वासुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते
तयोरन्यः पिप्पलं स्वाद्वत्यनश्नन्नन्योऽभिचाकशीति ।

"Two birds with fair plumage, inseparable friends, cling to the self same tree. One of them eats the sweet fruit, the other looks on without eating".

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The two birds are the two conscious entities. Brahma and soul *Parmatma* and *Atma*, Their fair phumage are the divine qualities and the tree is the material cause of the creation. The soul enjoys the fruit of his actions and God without being affected by consequences only witnesses the whole thing. Gentlemen, try to find out anywhere else such a grand conception of God as also such an illustration. I fear your labour will be in vain.

The Arya Samaj holds that God as above described is alone to be worshipped. The Soul is distinct from God and they stand in the relation of son and father, pervaded and pervader. The Soul worships and God is worshipped. God, soul and *Prakirti* (material cause) are beginningless and being themselves eternal, their essential nature, attributes and characterastics are also eternal.

Ignorance is the birth-place of all sins. It obscures our intellectual faculties and makes us forget our true God and His worship. The result is bondage to pain. Emancipation from this bondage, freedom from every kind of suffering and a peaceful career of freedom constitute salvation. The Arya Samaj believes that this salvation can only be for a fixed period i. e. till the next creation. Our actions being limited—the result too must be necessarily limited.

True worship of God is the means of salvation, Between soul and God, there is nothing in the middle; man stands or falls by his own actions. There is no special representative of God; no special emblem. Everything in the universe proclaims His greatness

उदुत्यं जात वेदसं देवं वहन्ति केतवः दृशे विश्वाय सूर्य्यम् ।

"All the objects of the world serve the purpose of flags to show Him, the glorious Being, the maker of the worlds and the Vedas and the Sun of life to all the crea-

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tures". The Arya Samaj does not believe that any special bath or going to any particular place can by itself secure salvation. Truly Manu says:- "Water cleanses the body; truth purifies the mind; sacred learning and austerities purify the soul and knowledge purifies the intellect" By *Tirtha* the Arya Samaj understands "that by means of which the Ocean of misery is crossed." Birth and death are the Ocean of misery and by true knowledge of God alone we can cross it. Says the Veda in unmistakable terms.

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वाऽति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥

"I know this mighty person of Sun-like lustre, beyond darkness. By knowing Him alone one crosseth the Cycle of death. There is no other path for beautitude". and how are we to know God ?

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग् ज्ञानेनं ब्रह्मचर्य्येण नित्यम् ।
अन्तः शरीरे ज्योतिर्मयोहि शुभ्रोयं पश्यन्ति यतयः क्षीण दोषाः ॥

"This God pure and full of Light can be seen like a Light within the body, by spotless votaries by (means of) constant abstinence, right knowledge, penance and truthfulness."

The acquision of true knowledge, purity of thought, performance of virtuous deeds, society of the wise and learned and practice of yoga, truthfulness in thought, word and deed, doing good to all creatures, in short acting in comformity with the will of God is true worship of God, and is real Tirtha.

Worship of God has three stages. First is Stuti (glorification) i. e. reciting and hearing the divine attributes with a view to fix them in our mind and realise their significance. It creates love towards God and helps us to imbibe these qualities in ourselves. Next is *Prarthana*

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(prayer) i. e. praying to God (after one has done his best) for the gift of highest knowledge and such other blessings. It creates humility and an inclination to try to attain those good qualities. The third stage is *Upasana* (communion) i . e . realising His presence in our soul and having direct cognition of God. *Stuti* and *Upasana* may be *Sagun* or *Nirgun* according as one meditates on God as having all specific virtuous attributes or as being devoid of all attributes foreign to His nature.

As a help to attain many necessary good qualities the daily performance of the 5 great Yajnas is enjoined on all Aryas and neglecting their performance is held sinful.

The Arya Samaj maintains that Varna (class) and Ashrama (order) are not by birth but are determined by one's merits. One can rise and fall unto higher class or lower according to his merits or demerits

There are no particular places called heaven and hell, but Swarga (heaven) is the enjoyment of extreme bliss and Narak (hell) is the undergoing of extreme suffering. Men are in heaven or hell according as they are enjoying happiness or suffering pain in this world. Man must reap the fruits of his actions in this or other lives, happiness for his virtuous deeds and pain for his misdeeds both separately - no average taking.

The Arya samaj does not believe that our deceased ancestors can be propitiated by offerings of oblations. It may be news to many that the word *Shradh* finds no place in any of the four Vedas. We must not confound this word with *Shradha* (श्रद्धा) without which certainly no one can attain true knowledge and which makes one realiase the value of true knowledge and other virtues and creates sincere attachment to the same. By this we must not be understood to mean that we have no duty to our parents

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(pitris). Far from it. We hold that all possible services should be rendered to our *pitris* while they are alive. For according to our theory of Transmigration after death they have either attained salvation where they need no service from us. or they have taken to other bodies where nothing offered by us can reach them. This may smell non-Shastrik but a reference to the Mahabharata anusanan parva Ch: 91 would tell you about the origin of *Shradha* and a study of the Vedas will convince any one that our position is sound.

The Arya Samaj allows the females equal rights with the males-Females can study the Vedas. In fact females are known to have been, in ancient times, interpreters of many Vedic hymns. The Shudras also are not excluded from a study of the Veda, if they have the necessary qualifications to receive that high knowledge.

The Arya Samaj is not a mere idle dreamer. It is true that it has not yet fully attained its mission, its age be ing only about 30 years; but even in this short period it has shown sufficient activity The first Arya Samaj was established in Bombay in 1875 and since then about 700 Samajes have been established with about a lac of members, all over India- Its centres are the Punjab and the United Provinces. It is a pity, however that Bengal by which I mean United Bengal including Behar, has not yet fully realised the importance of the mission of the Arya Samaj.

There are preachers and Updeshaks both males and females working in the field and as the result of their efforts we find among other institutions a big College (called the Dayanand Anglo Vedic College) at Lahore, a D. A. V. High School at Dehra dun, and Gurukula at Kangri, Furrukhabad, Sikandrabad, Gujran-walla, and Badayun where education is imparted in the old fashion

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of our Rishis. The Kanya Mahavidyalaya and Kanya Pathshalas are other useful institutions. Many orphanages have been established. It is a great pity that in such a rich Province as Bengal there is not a single institution to shelter and educate its poor orphans.

As regards social reforms the Arya Samaj advocates the remarriage of virgin widows. The Smritis allow it in very clear terms and there is nothing in the Vedas to reprobate it.

Another useful work that the Arya Samaj is doing is to raise the status of the lower classes. Though no very great advance has yet been made in this respect, yet the Rahtias and the Meghas in the Punjab and the Shanars in Madras have been very much benefitted. Not only this but the *Shudhi* system i.e. the reclaiming of renegades from Hinduism is a novel feature of the Arya Samaj. Many who from some momentary impulse had left the fold of Hinduism have been purified and taken back to the Vedic faith. This work is progressing very rapidly in the Punjab. It is gratifying to note that other religious movements are adopting this *Shudhi* system. The Samaj has purified not only converts to Christianity and Islamism but even born Christians and Musalmans. Nearly 5000 persons have been purified.

The Arya Samaj does not believe that the question of diet is beyond the pale of religion. On the other hand it holds that meat eating is not only sinful but to a very great extent prejudicial to the development of psychical powers. Similarly all intoxicating drugs are prohibited as irreligious and hampering the intellectual and spiritual growth of the soul. We do not believe that the Vedas sanction the sacrifice of horses and cows in Yajnas. Ashwamedha and Gomedha-have been mis - interpretted. The word Yajna is generally translated as sacrifice. It is absolutely wrong. Yajna is derived from Yaja meaning देव पूजा,

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सङ्गति करण, दान i. e. worship of devas, assimilation of materials and gifts. The idea of sacrifice (killing) is quite foreign to any of these meanings. *Adhwara* is a synonym for Yajna and *Adhwara* means "where there is no hinsa (killing)." This alone shows that in *Adhwara* or Yajna no killing is allowed.

I have taxed your patience a good deal, gentlemen I must resume my seat now. But before I do so, I must thank you for your kind attention, and offer an earnest prayer to the Almighty Father to give us Light of truth where-ever it may be and let there be peace in the world.

Shantih! Shantih!! Shantih!!!.

BALKRISHNA SAHAY

RANCHI

"Little Learning is a dangerous thing,
Drink deep or taste not the Pierian spring".

"An ignorant person is a hornless beast,
Although he lives not on a grassy feast".

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Mrs. Besants' Latest.

Mr. Annie Besant is a lady of magnificent ideals, but, by a sad irony of fate, her ideals always deteriorate in the process of *actualisation* and ultimately come to assume the forms of "colossi with the feet of clay." Such is her recent order of the "Sons and Daughters of India." Such also is the Central Hindu College "the first heir of her invention" in the field of Indian education. We had great hopes of the *order of the sons and daughters* of India when it was first started. We had hoped that Englishmen and Englishwomen of light and leading would join it and that the gulf now yawning between the rulers and the ruled would thereby be partly bridged over. We had also expected to see the names of eminent British scholars, statesmen, and soldiers on the list of the order, "coupled with the names of India's eminent sons." But we confess we are sadly disappointed; for, what do we find instead? We find that only a few old Fellows of the Theosophical Society and a very small number of the C. H. C. students have actually joined it. And what does this admission of a few persons signify? Nothing, absolutely nothing. Besides this, the Indian people were the sons and daughters of India long before Mrs. Besant and her precious order saw the light of day. So this "great" order of the *Sons and Daughters of India*, which was proclaimed amidst a loud flourish of trumpets, died stillborn.

Now a word as to the C. H. C. which Mrs. Besant thinks of "magnifying" into a full-blown Indian University. Mrs. Besant calls the C. H. C. "a national institution." But is it "national" in the right and proper sense of the term. Let us examine this claim. And

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what is a *national* institution to begin with? We are of opinion that *a national (educational) institution is a school or college, which imparts national education on national lines in a truly national spirit through a purely national agency.* Now does the C. H. C. fulfil all these conditions? Firstly, is it a *national* institution? Secondly, does it impart instruction *on national lines*? Thirdly does it conduct education *in a true national spirit*? And fourthly and lastly, does it teach *through a purely national agency*?

Let us examine and discuss each of these four aspects of the question separately. First of all is the C. H. C. a *national* institution? If so, what nation or nationality does it represent? Is it the Indian nation? But if it represents the Indian nation, why does it exclude the Mahomedans, the Jains, the Buddhists, and the so-called "depressed" classes? There can be no Indian nation without these. It is with these that Indian *nationalism* is primarily and essentially concerned, and it is on these that the fate of India as a nation must ultimately depend. So, unless and until the C. H. C. undertakes to open its doors to all the members of the Indian nation, *without distinction of caste, creed or colour*, it cannot honestly claim to be a national institution in the right and proper sense of that term. Next, is it *Hindu national*? If so, why does it exclude the Shudras and the so-called "untouchables" who form a considerable section of the great Hindu community and are indisputably "the chips of the old block"? Let the C. H. C. authorities give an answer.

Secondly, does the C. H. C. impart instruction *on national lines*? Our own answer is in the negative. For, so long as the C. H. C. remains *affiliated* to a University based upon western methods and western ideals, and has to teach courses prescribed by such a University, it cannot be said *to conduct education on national lines.* The medium of instruction in the C. H. C. is English. Sanskrit

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is only a second language. There are no regular classe for the teaching of the Vedas, the Upnishads and othe sacred scriptures of the Hindus. Religious and mora instruction is superficial, and is based upon arbitrar selections made from the Puranas and the Smritis. India History and Indian Philosophy are pushed into the back ground and have well-nigh reached their vanishing point while Western history and Western philosophy are given an undue prominence all along the line. Now, is thi *national education conducted on national lines?* Let th worthy President of the C. H. C. Board of Trustees giv an answer.

Let us now see if the C. H. C. conducts educatio *in a truly national spirit.* In this connection we shou like to know how many lectures during the last year wer delivered to the students of the C. H. C. on *Brahm charya*, on the *lives of national heroes and heroines*, o *Vedic Revelation, and on character building* through *tional* ideals. Again, is the C. H. C. introducing ne blood into the old Aryan life, as it professed to do at th commencement of its career? Is it arresting its fossili ing tendencies? Is it leaving the way open for its furth expansion through the assimilation of foreign elemen and adaptation to changing environments?

The fourth and last question is, does the C. H. C conduct education *through a purely national agency* Now the staff of the C. H. C. is composed of Hindu, Par and Christian teachers and professors. They are, of cours Theosophists all of them. But a *Theosophist* has not y been recognised as a member of the orthodox Hindu com munity. Besides this, a Hindu Theosophist is a Hindu ou and out, a Parsi Theosophist is a sixteen anna follower the great Zoroaster, while a Christian Theosophist is *pucca* disciple of the Lord Jesus Christ. But this is on

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view of Theosophy. The Rev. C. W. Scott-Moncrieff M. A. late Warden of St. Johns' College, Aucland, N. Z., himself a Theosophist, defines Theosophy as follows:—"Theosophy is not Christianity, it is not Buddhism, *nor Hinduism*, nor Zoroastrainism, nor Muhammadanism and *it is all these*, for it justifies, and explains and reconciles them all." (The Italics are ours.) It will thus appear that a Theosophist is not necessarily a Hindu and that the C. H. C. which stands indentified with Theosophy, cannot therefore be called a *Hindu National Institution*.

So far we have been trying to show that the C.H.C. is not a *national* institution. Let us now point out how it retards national advancement It will be admitted on all hands that the Oriental, by his mental constitution is *mystical*, *melancholy*, *imaginative* and *unpractical*, and Nationalism is striving to extricate him from this "slough of despond," by emancipating his intellect from the bondage of superstition and effete ritualism But Theosophy can only further *mystify* "this simple-minded fellow" and thereby render him utterly unfit for the battle of life which he must fight out for himself. So here Theosophy stands in direct antagonism to New India and Indian Nationalism, and is a positive danger to our further advancement.

Finally a word in regard to Mrs. Besant's University Scheme. The question of a separate and independent Indian University, free from official control and interference, has now been before the country for several years. It has, off and on, been before the public for a decade at the least. And it is now time that it should be fully, calmly and dispassionately discussed in all its bearings so that the 'Vox populi' may be in a fit position to declare its "consolidated opinion" on this important subject. But this much we can say and we say it without

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the least fear of contradiction, *that a University like the one proposed by Mrs. Besant can never help us in working out our national distiny.* There is many an insuperable difficulty in the way of its realization. First comes the question of the *medium* of instruction; then comes the question of the *script.* And no University scheme can be successfully launched out, unless and until these important questions are taken up in right earnest and decided once for all, for English can no longer be the *medium* of instruction in a national institution worthy of the name. "Vox populi," the great voice of the people, has already declared this. Again, what sort of religious and moral instruction will this University impart to its scholars? What ideals of duty, conduct and character will it place before those who join it? Who among the countless multitudes of Hindu deities, Mahomedan saints, Jain Tirthankaras and Buddhist Arhats will be chosen to guide its destinies? Which of the Trans-Himalayan Mahatmas will be brought forward to preside over its deliberations? Whether this University will stand identified with Theosophy like the so-called Central Hindu College at Benares or whether it will not? How will the separate and apparently divergent communal interests be represented on the board of trustees of this University? Who will ultimately control and govern this new institution? And who will hold the purse? Let Mrs. Besant satisfy the public on all these important points before asking them to lend her a helping hand in the new enterprise.

Our Mahomedan friends have done wisely and well in telling Mrs. Besant that they do not want her Indian University, for they have fully realised the gravity of the situation. Let the Hindus also have their say. Let them inform Mrs. Besant as the Mahomedans and Christians have done, that they are not prepared to support the

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scheme of a University sought to be worked under the influence of Theosophy which, at its best, is but *a hotchpotch of religion, philosophy, kabala and mysticism.*

To a keen and careful observer the C. H. C. as at present constituted looks like a coach drawn by a horse, a mule, a bullock and a buffalo yoked together, but each tending to proceed in a different direction. And the situation irresistibly recalls the comic stage-orator made up of two separate personalities, whose voice and gestures are in distinct and ludicrous contrast to one another. What this institution will look like when expanded into a University, we cannot say just at present.

There is another aspect of the question to which we should like to draw our readers' attention when two men ride on horseback one must ride behind- Now the late lamented Col. Olcatt when he came out to this country chose the back seat and was content with the same as long as he lived.

He called himself a "student," "a disciple of the Indian sages," and actually sat for a time at the feet of Swami Dayanand Saraswati and other eminent Indian scholars. But he never posed himself as a teacher as long as he was in India. He was therefore patronised by the orthodox Hindu and patted on the back by the Pandit of the old School. And this was the secret of his influence and success. His disciple, however, we mean the average Theosophist of to-day, has grown somewhat *aggressive*! He is no longer content with the back seat; he insists upon being regarded as the man who has the master hand upon the bridle-rein. The result is that he is disowned by the orthodox Hindu, whom he seeks to drag down from his

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seat in the front; but who also insists upon keeping intact his own leadership in religion. How will this question of precedence he decided in the organisation of the Indian University? Who will take the front seat, the Hindu or the Theosophist?.

But what one might ask, are the intellectual equipments of this newbrand *Guru*, who aspires to his preceptor's front seat on borseback? A smattering of Sanskrit, a very imperfect knowledge of Vedic religion and philosophy, and only a second hand information regarding the sacred books of the East, through the miserable translations of immature European scholars of a bygone day. And now comes the final question and the rub. Who will join Mrs. Besant's Indian University? Not surely the orthodox Hindu, nor the Mahomedan, nor the Christian, nor the Arya. And is it worth while to have a University which neither the Hindu, nor the Mahomedan, nor the Christian nor the Arya can call his own? Is it right and proper, again, to approach the foot of the Throne with a petition the signatories to which represent none but themselves.

In conclusion, we desire to thank Mrs. Besant and her noble, self-sacrificing, and disintrested European and American colleagues for their earnest and well-meant efforts to promote the good of India according to their own lights, but we are bound to say that they are engaged in a wild goose chase, for, our own opinion in this matter is that no institution, however well-managed, can have a future in this country, unless and until it goes hand in hand with the movement for Social and Religious Reform on shastric lines which is now rapidly progressing.

Besides this, Theosophy can never help the Indian people. It is neither Hinduism, nor Mahomedanism nor

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Christianity, but a mixture of all these great religions with a good deal of mystic lore added. And what has Theosophy done for India? Not much good! It has strengthened the forces of conservatism and superstition and now it seeks to transfer the leadership in religion and philosophy from the Guru to the disciple. Can Theosophy then or the institutions which stand identified with it be the nurseries of a progressive nation? If so let the worthy President of the Theosophical Society explain how.?

AN INDIAN NATIONALIST.

"Poets deserve the respect of the world,
Undying glory e'er covers their name,
Ee'n Time the spoiler cannot render dim,
The heavenly splendour of their mighty fame".

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NOTES AND COMMENTS.

Mr. Salah-ud-din Khuda Baksh, criticising Major Leonard's recent publication entitled "Islam: Her Moral and Spiritual Value" writes thus about the Quran, in the Literary Supplement to the Hindustan Review for March and April 1910. "We are obliged to Major Leonard for his spirited vindication of the Prophet Mohamed. But praise would lose the force of equipoise if we ommitted to refer to the short-comings of this very interesting book. Major Leonard does not claim for himself any great scholarship or pains-taking research and he is modest enough to state that in writing his monograph he has studiously avoided all books except the Quran. We are not quite sure that he has adopted the right method. The Quran without the early history of the Arabs, the Quran without the history of the early days of Islam, is a book which refuses to yield its secret. To appreciate the Quran it is essential that we should be perfectly familiar with the history of early Islam; nay, also the period anterior to Islam. The Quran, if I may be permitted to say so, is *a sort of rough diary of the Prophet* or better still *a hand-book* of *day-to-day legislation*, adding, supplementing, modifying, annulling the earlier ones, as the occasion arose". The italics are ours.

We welcome this bold and uncompromising critical spirit of Mr. Salah-ud-din Khuda Baksh who, daring to differ from the Caliph Omar for the first time, has assigned to the Quran its right place and proper value among the sacred scriptures of the world. But we are not so sure that the High Priests of Islam will either forgive or forget our friend, for reducing the Quran to the low level of a *diary*, containing notes, good bad and in different, of the daily experiences of the Arabian Prophet. And Mr. Khuda Baksh might be compelled to proceed to Mecca to wash away the stain cast on him by his bold but iconoclastic tendencies. We will watch our friend's future career with pathetic interest.

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Mr. E. A. Wodehouse, late Professor of Philosophy, Deccan College, Poona, has contributed a remarkable article to the columns of "the Nineteenth Century and After" for April last. The learned contributor discusses the problem of racial feeling in India and suggest a remedy, which may be fully summed up in two words: *confidence* and *sympathy*.

But the whole article is so beautifully and sympathetically worded and is so full of genuine feeling and warm humanism that we cannot resist the templation of making a few quotations from the original. Discussing the present situation, the high-minded author writes:— "This is a genuine problem, and it has been becoming more and more so as the years have gone on. It is, in many ways, the ultimate problem of India. Solve it, and the other will automatically solve itself. Allow a wave of purely human friendliness and confidence to pass through the country, and it will wash away most of these acrimonies and fears and suspicions which have gone so far to produce a strained and unhealthy atmosphere in these times".

He writes about the Indian heart as follows:—

"They (careful observers) come to see that beneath the externals of Indian life, behind its surface strangeness and remoteness, his an intensely human heart, eager for friendship and sympathy, and abundantly grateful when he finds them. Such a heart needs the right surroundings in order to beat freely; and the very readiness of the response, so often proved by those who have tried, seems to show that an atmosphere of this kind is one for which the Indian nature imperatively craves; that, in order to be itself, it needs the oxygen of confidence and love".

Pointing out the way how to bring about the union of hearts between the rulers and the ruled, he further says:—"A gradual humanising of the conditions at present existing in the country, the infusion in an ever greater degree of the personal element, and the acceptance of every opportunity of cooperation, whether in matters of state or in other departments of life—above all, a gradual opening of the mind to all that is best in the Indian nature, to the fund of pure and generous emotion and the high idealism which may be found abundantly by those who go even a little out of their way to seek it, and which, as it is recognised and appreciated, will come more and more to the surface—these are really the means by which, in a very

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short time, a totally different atmosphere would be created in India". Surely, love and sympathy are potent means of creating a healthy atmosphere in India and of bridging over the gulf which separates the rulers from the ruled; and we are obliged to Mr. Wadehouse for his very kindly pointing out the way to the union of hearts which alone can solve the ultimate problem of India.

The Principal of the Lahore Government College, addressing the young men who have now joined the M. A. and M. Sc. classes of that institution, made the following significant remarks:—

"Few are they who can assimilate all that is already known in *one* branch of their subject and go on to original work and new discoveries; and these men of great learning and originality know better than other men how narrow is the fringe of their knowledge, and how vast the undiscovered country which lies beyond. The wise and the more learned a man is, the more clearly does he see that his knowledge is, comparatively nothing. The great Newton described himself as a little child gathering pebbles on the shore of the boundless ocean of knowledge".

He further said:—

"A little learning is a dangerous thing," and we have to be constantly on our guard against the danger. You are now entitled to a degree, you now belong to the educated community; but do not imagine that you are therefore able to solve all problems and give the results to a listening world. The sharpest, deepest, broadest intellects of the world have already been engaged on the great questions of religion, philosophy, politics, and economics, and have failed to arrive at any thing like agreement. This fact alone should make us proceed with caution and humility." But the best part of his address was that in which the learned lecturer impressed the dignity of truth upon the minds of his hearers. "Search diligently for the truth," said he, "let your minds he open to receive it wherever and whenever you find it; and receive it, not merely as a proposition accepted by the intellect, but as a living truth which must henceforth enter into and influence your whole work and conduct. "What is truth?" said jesting Pilate; and he would not wait for an answer. He did not believe that truth was attainable, and he thought it vain to waste time in the pursuit. But, while our owu limitations and the

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show rate of progress are apt to discourage, the gulf which separates man to-day from the primitive savage may well fill us with hope and enthusiasm." "The inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, which is the presence of it; and the belief of truth, which is the enjoying of it; all this is the sovereign good of human nature".

"It is heaven upon earth to have man's mind move in charity rest in Providence and turn upon the poles of truth".

The Bengalee makes the following remarks on the espionage of Mahatma Munshi Ramji by the Punjab police:—

"Nothing shows more clearly the want of tact and sympathy which so many officials bring to the task of Indian administration than that a man in the position of Munshi Ram should be subjected to Police espionage. Pundit Munshi Ram has now retired from active participation in the work of the Arya Samaj, and the Samaj itself has been assured of the good will and confidence of the Government. In the letter which Sir Louis Dane addressed to the authorities of of the Samaj, in reply to a representation made by them, His Honour frankly admitted that the Government had no reason to suspect the Samaj as a body of either sedition or disloyalty. Why should a gentlemen in the position of Pandit Munshi Ram, then, be the recipient of quite unnecessary attentions on the part of the police, merely because he was at one time an active number of the Samaj and Governor of the Gurukula Academy? The authorities ought to know, if they do not, that police espionage is a source of considerable annoyance and of great personal hardship to those who are subjected to it and that its one effect is to alienate the better mind of the country. In our own Province some of the deportees are being treated in a most unjustifiable manner. Officers of the Criminal Intelligence Department are known to be constantly enquiring about their movements. One of these officers recently subjected a gentlemen, who happens to be known to us, to a process of vigorous questioning about the where abouts of Babu Sachindra Prasad Bose. Now this is very much like adding insult to injury. Here are persons who were arrested and deported without any definite charge being framed against them and without anything in the nature of an open trial being held. Now that they have been released, because, as the Viceroy told us, the Government is anxious that all sections of the community should willingly co-operate in the suppression of the anarchist movement

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into which the "seditious movement" is said to have degenerated, could anything be more extraordinary than that their movements should still be watched by the police, as if they were ex-convicts? We hope in the interests of fairness, of justice as well as of decency, this sort of thing will be peremptorily put a stop to by the wise and sagacious rulers to whom the destinies of this Province and of the Punjab are committed".

Will the authorities listen to this sage advice?

The Modern Review for June 1910 writes thus about the first Aryan marriage recently celebrated in England:—

"The twenty-sixth of April 1910 witnessed a very interesting ceremony, probably the first of its kind in Great Britain, which was celebrated in the small in dustrial town of Padiham, Lancashire. On that date Dr. Nannidh Rai Dharmavir, F. R. C. S., (Ed.), resident of Lasara, District Jullundur, Punjab, was married to miss. Jaine Blezard, an English girl, in accordance with Vedic rites. The vital and essential parts of the ceremony *i. e. Havan* and going round the fire (Paeras) were observed and fulfilled as laid down in Sanskar Vidhi by Swami Dayanand Saraswati, and this with the full concurrence of the bride and her people. Lala Lajpat Rai officiated at the ceremony and converted the girl into an Arya Samajist by administering to her *Gayatri Mantra* and by conferring upon her the Aryan name of Janaki, and he also pronounced Vedic benedictions at the conclusion. As we have said, it was, so far as we know, the first occasion, on which a reguler *havan* had been conducted in Great Britain, accompanied by the chanting of original Vedic Mantras."

An English gentleman who happend to be present at the marriage ceremony, and who was evidently deeply impressed by the grandeur of the *Vedamantras*, remarks:—

"It was somewhat humiliating for an Englishman to realise that whilst his ancestors were living in promiscuous intercourse, dwelling in caves, subsisting on roots, berries and raw flesh, but one step removed from the beasts of the field, the ancestors of the Bridegroom and his Indian friends were celebrating the union of man and woman by chanting these self-same prayers, which for ethical content, grandeur of conception, and perfect expression of the sublimest thought, have never been approached by any race under the sun."

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He further adds:—"Monsieur Conway had taught me to think with respect of the ancient wisdom, the sage and the wise utterances of Manu, years before I witnessed this ceremony. Now I wonder how long it will be before the Arya Samaj to which my friend the bride-groom belongs, initiates a movement to enlighten the darkness of of benighted, hypocritical England."

Finally, this noble-minded Englishman expresses the hope that the Indian people will not forget their spiritual civilisation and their glorious past under the false glamour of the industrial civilisation of the West. We quote his beautiful and significant language:—

"It is sincerely to be hoped that as Indian industrial civilisation develops she will not so far forget her ancient glory as to suffer a borrowed faith inferior to her own to be imposed upon her from without, but will seek to make known to an ignorant western world the supreme achievement of the ancient Aryan seers from whom we may learn much and the knowledge of whom would certainly do something to lessen the insane fratricidal strife common to every 'Christian' nation, and to promote the great international brotherhood which will know neither race, country, nor colour and for which the whole world, —sick, sore, and bleeding—waits."

Yes, the whole world, particularly Europe and America, is eagerly waiting for the light of Vedic Dharma and the Arya Samaj now expects every member to do his duty.

"Bad men are those that ne'er begin a thing,
For fear inspires their failing hearts with doubt,
But good men never leave undone the task
When once they have begun to set about".

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REVIEWS.

1. Messages of Uplift for India. By Saint Nehal Singh.

2. The Hon. Pandit Madan Mohan Malaviya: His Life and speeches.

3. The Indian Nation Builders Part II.

4. Sketches of Indian Economics. By. R. Palit.

Messrs. Ganesh and Co., the enterprising publishers of Madras, deserve the heartiest congratulations of the reading public in this country on the production of the excellent works named above. "Messages of Uplift for India" is full of hope and inspiration. A very wise choice has been made in selecting the speeches of the Hon. Pandit Madan Mohan Malaviya. The Second part of the "Indian Nation Builders" hardly needs a word of praise for the excellent manner in which it has been done, while the "Sketches of Indian Economics" displays erudition and research of no mean order.

The 'get-up' and general execution of the volumes, each of which has a nice portrait as frontis-piece, do immense credit to the worthy publishers and leave nothing to be desired. We await other productions of a like kind with prospective interest.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmacharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members..... .....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

The Season,—It is intensely hot here and the Mahavidyalaya is closed for a week. Prof. Sathe has taken the senior students of the Academy to Dehra Dun and Mussoorie for a short trip. We hope the Brahmacharis will enjoy the holidays to their hearts' content and return to their work renovated and refreshed.

Health of the Brahmacharis.—The general health of the *Kula* is good. There were a few cases of ordinary season fever, but they were very carefully handled by the Medical Officer in charge of the Academy, and the boys are now doing well.

Distinguished Visitors.—Sardar Gurdyal Singh President of the Council of Regency in the Faridkote state, paid us a visit last month. Principal Bal Krishna took him round, and he was highly pleased with what he saw.

We also received visits from two distinguished professors of the Lashkar College, Gwalior, who were deeply impressed by the novelty and charm of the institution.

Professor Rama Deva—Professor Rama Deva, Editor of the Vedic Magazine, is suffering from ulceration of the right eye. He has been ordered complete rest by his Medical Advisers and has gone to Lahore for treatment. We think that, on this account, the pub-

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lication of this issue and possibly of the next will be considerably delayed. May we hope that our constituents, in their sympathy for the Editor, will condone this irregularity which no exertions on his part can prevent.

*** *The Editor of this Review does not undertake to return any manuscripts; nor in any case can he do so unless either stamps or a stamped envelope be sent to cover the cost of postage.*

It is advisable that articles sent to the Editor should be type-written.

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